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Vision, Revision

The Reinvigorated AARW in the Present and Future

INSIDE: "Lines of Migration" Part 2 * Batterer Intervention * "Time and Tide"

THE SAMPAN

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NEWS

NATIONAL

Congressman Wu Denied Entry to Department of Energy

U.S. Representative David Wu (Oregon Democrat), the only current Chinese American member of Congress, was denied entry to the Department of Energy (DOE) after the authenticity of his Congressional I.D. was questioned. Representative Wu was invited to speak at the Department of Energy's Asian Pacific American Heritage Month program. When Representative Wu and his Legislative Director Ted Lieu—another Chinese American—checked in at security, DOE security guards questioned their citizenship status and questioned the authenticity of the Congressional identification card.

"The Organization of Chinese Americans (OCA) understands the importance of national security; we agree that protecting our nation's secrets is a top priority. Security, however, should not be selectively enforced upon anyone. Unfortunately, in the last few years there have been a number of instances in which Asian Pacific Americans (APA), Chinese Americans specifically, have been under additional security scrutiny. APAs are as loyal as other Americans; the fact that our loyalty and motives are continually questioned is disturbing," said George M. Ong, OCA national president.

LOCAL



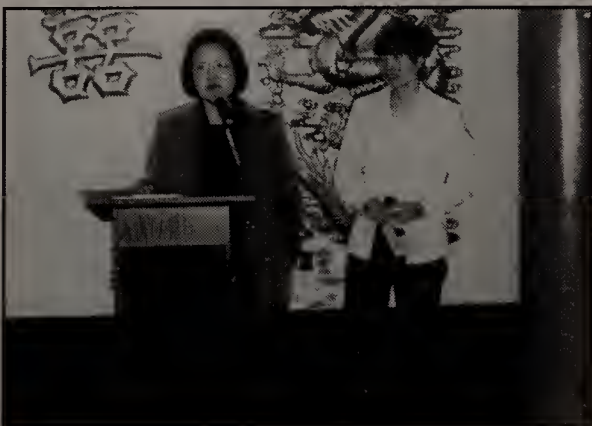
Hard Work Rewarded. Chinese Bilingual Parent Advisory Council co-chair Oi Wah Chan (far left) is pictured with three of this year's Bilingual Teaching and Learning Award recipients (from middle left) Peter Law, Itty Chan and Karen Hui.

Three Educators from the Bilingual Chinese Program Awarded

On May 11, Peter Law, Karen Hui and Itty Chan received Bilingual Teaching and Learning Awards. Law began working with the Bilingual Chinese Program at the Charlestown High School (CHS) in 1985 as a bilingual guidance counselor. As a result of his effort, many of the bilingual students at the CHS have received top scholarships and financial awards from local colleges. This

year, 90% of the bilingual graduates will be going to post-secondary studies. Among this year's graduates from CHS, four of the five Boston University Full Scholarship award recipients are in the Bilingual Chinese Program. Hui is the Chinese Bilingual 3rd and 4th grade teacher at the Guild Elementary School in East Boston. Chan is the Chinese Bilingual kindergarten teacher at the Josiah Quincy Elementary School in Chinatown. She has been teaching in the Boston school district for 26 years.

"We are so proud to see three of our dedicated counselors and teachers receiving this year's Bilingual Teaching and Learning Award," said Oi Wah Chan, Chinese Bilingual Parent Advisory Council co-chair. "[The Council] wants to thank them for their continuing cooperation and dedication to the Chinese Bilingual Program and its students. They are the people who make this happen."

**South Cove Manor Board and Guests**

Meet and Dine. On May 22, the South Cove Manor Nursing Home held its annual meeting and dinner at China Pearl Restaurant. Helen Chin Schlichte, president of the board, ran the meeting. The board celebrated its eighth straight deficiency-free report from the Department of Public Health in as many years and its role in helping renovate and keep the housing at Mass Pike Towers affordable. May Y. Chin (left) and Sylvia Tsang (right) talked about the George A. Schlichte Learning Center, located at South Cove Manor. The Center, of which Tsang is the director, offers health care information and resources regarding elder care.

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Boston's Empowerment Zone**NOTICE OF REQUEST FOR PROPOSALS (RFP)****ALTERNATIVE EDUCATION SERVICES FOR MIDDLE SCHOOL STUDENTS**

Boston Connects, Inc. (BCI), the governing board of the Boston Empowerment Zone, hereby issues a Request for Proposals (RFP) for services to be funded through an open and competitive process. Bidders must have a **demonstrated experience in providing alternative education services to middle school students.** Program services will be funded by the U.S. Department of Housing and Urban Development.

The RFP will be available on May 25, 2001 beginning at noon at the Boston Connect, Inc. offices at 20 Hampden Street, Roxbury, MA 02119 and at the Office of Jobs and Community Services at 43 Hawkins Street Floor 3A, Boston, MA 02114. The RFP is also available by email to shirley.carrington@pfd.ci.boston.ma.us

A Bidder's Conference will be held at the BCI offices at 10 Hampden Street in Roxbury, on May 31 2001 from 3-5 p.m. All prospective bidders are encouraged to attend this session. Individual assistance may be requested via e-mail to Shirley Carrington or via fax to Shirley Carrington at 617-427-0747.

A Notice of Intent to Bid is required, and should contain a one-page summary of the proposal, along with an RFP cover page. Notices of Intent must be submitted to the Boston Connects Office, 20 Hampden St. by mail or Fax, to 617-427-0747 by or before 5.00 June 4, 2001.

Proposals must be submitted by June 29, 2001 at 5 p.m. It is the sole responsibility of the bidder to ensure that proposals are delivered to the BCI offices at 20 Hampden Street in Roxbury, by or before the deadline. **Late proposals will not be read.**

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LOOK OUT

Sampan's Feature on Health on 6/15

The Sampan Feature, which is published in the second issue of the month, focuses on health-related cover story and articles.

You can find the Sampan Feature in four pages at the centerfold of the newspaper where you can easily take it apart from the paper and paper clip it for your future reference.

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LOOK OUT

COVER STORY

Reinvigorated AARW Carries on its Agenda

A Look at its Recent Past, its Present Projects and the Future

By Eric William Schramm

What does the Asian American Resource Workshop (AARW) do?

It's a question that has many answers, but perhaps, in the late nineties, there were too many answers and too little funding and too few volunteers and high personnel turnover to see through the Workshop's broad, yet crucial agenda. Nonetheless, the importance of the Workshop to the Asian Pacific American (APA) community is great according to long-time board member Helen Liu: "The AARW is a collective consciousness trying to connect the APA community by documenting and providing information and educational resources of the Asian American experience, history and issues. [It also communicates] the APA experience via artistic and cultural programming. More importantly, through coalition building, community organizing and fostering APA leadership, the AARW builds on this collective consciousness to help empower the APA community."

All organizations are vulnerable to funding problems and internal friction, however. The AARW has always had difficulty convincing funders of the organization's mission and needs, according to Peter Kiang, the Workshop's first director in 1980, but it has always survived and grown. Having faced a self-proclaimed organizational crisis, according to Don Misumi, the exiting president of the Workshop's board of directors, the 22-year-old organization has recently gone through some soul searching.

"At the start of my term, we were in a period of crisis where a number of board members had resigned in frustration over the lack of progress in developing the work of the organization, there were conflicts between the board and executive director, funding sources were drying up, and some were starting to question whether or not we were still a relevant organization," said Misumi.

However, with Anne Marie Booth, persevering as the executive director-she took on the job in 1998-and a new group of young, activist-oriented board members, the AARW appears to have surmounted its problems, which Misumi is proud of.

"I am most proud of having weathered the Workshop through a protracted period of introspection where its continued survival was in questions and brought it to a point where a new crop of activists is poised to carry on the mission of the Workshop and build the organization," said Misumi.

Previously a board member, Duke Rhoden will become the new board president, and Christina Chang, Susan Chinsen, Bong-Seok Choi, Len Ning, Eun-Joung Lee, and Phitsamay Sychitkokhong have brought new vision and a revived activist sentiment to the board. Misumi will concentrate his efforts on the bimonthly newsletter.

The AARW will be relocating to 33 Harrison Street soon, and the change of scenery will coincide with the revival of the organization's structure and vision.

"My goals have been to devote some focus to strengthening our organizational infrastructure, to work collectively with AARW's core leadership body to provide a focus for our broad mission and programming, and to raise the AARW's profile within the APA community and among the broader public as an activist community-building organization," said Booth. "We have been able to create a core leadership body for the AARW that will design and implement a strategic plan to balance our organizational needs and programming goals."

Just this year, despite the reorganization, the Workshop has been able to sponsor two major cultural events: the four-month long "CreAsian: A Pan-Asian Arts Festival," which will hold its signature event on June 2, and the Boston Asian American Film and Video Festival, held April 5 to 14.

Bringing the Arts to the APA Community and Beyond

With its knack for identifying the trends within and the needs of the Asian Pacific American (APA) community and acting upon them, the AARW has again brought the community an important and exciting program in "CreAsian: A Pan-Asian Art Festival." There have been APA arts festivals hosted by the AARW in the past, but, according to Sand T, visual artist and an organizer of the Festival, this year's is the largest yet. AARW is sponsoring the Festival with the Boston Center for the Arts (BCA) at the latter's galleries and performance spaces on Tremont Street in the South End.

"In discussing common goals for [CreAsian], people expressed a desire to engage the broader community, to shape the perception of APAs, to present work that would be educational, empowering and have relevance to the community members' daily lives," said Booth.

Nearly a year in the making, an advisory board made up of artists, many of whom are AARW members, picked over 50 artists to participate. The advisory board organized the event into six, thematically-organized events. This approach allowed for artists of all ages, working in mediums as diverse as performance art, music, poetry, visual art, and theater performances, to have the opportunity to work together.

Sand T and Joanna Kao will curate the final exhibition, "Out of Bounds: Asian American Art at the Millennium," which will open on May 29 and run through June 2, the date of the all-day, multi-disciplinary "CreAsian" event. On display from March 2 to April 28, "Signs of the Market," an exhibit of Cambodian shop signs photographed by Bill Burke, was the first of the six major events. "Past Imperfect: Retrospection & Renewal," a commemoration of injustices and struggles faced by APAs followed on April 28. This event concentrated on themes of loss, memory and remembrance. The next event, held on May 13, was "Movement & Voice," which, in the spirit of the Festival, included artists collaborating together with different mediums. Currently, at the Mills Gallery at the BCA, the penultimate exhibition, "Hybrid IDs," which explores identity through the work of five Asian and Asian American visual artists, can be seen until June 30. Following the Festival, AARW will consider turning "CreAsian" into an annual event.

AARW just recently finished its other most significant event of the year. With the Museum of Fine Arts, it co-hosted the Boston Asian American Film and Video Festival, which screened 12 APA films. Due to the efforts of AARW, Boston has become a stop on the APA film festival circuit, organized by the National Asian American Telecommunications Association. The Festival gives viewers the opportunity to see films that they would likely not have access to, according to Booth.

One of the highlights of the festival was the screening of "Of Civil Rights and Wrongs: The Fred Korematsu Story." Korematsu, who was present at the screening, is a major figure in the civil rights movement. His exposure of the injustice of the internment of Japanese Americans later set the grounds for the Federal Government's apology and payment of compensation to them.

A Structure Based in History

The ongoing success of "CreAsian" and the film festival are continuations of the AARW's long history of community involvement and innovative programming. Incorporated in 1979, the AARW was begun by



Dedication Recognized. At the AARW's annual banquet, held on May 18, the Workshop, represented by Michael Liu (left), presented Janet Gee (right) a bouquet of flowers in honor of her 10-year anniversary as the AARW's administrative manager.

AARW's Banquet Focuses on APAs in Media and Culture

By Anita Chang, Translated by Hui Gao

"Establishing links--Asian Americans in Media & Culture" was the theme for the Asian American Resource Workshop's (AARW) annual fundraising banquet held on May 18 at the Chau Chow City restaurant.

This year's guest speaker was Rodney Jay C. Salinas, co-founder of PoliticalCircus.com, a website that offers political news and information affecting the Asian Pacific American (APA) community. Salinas shared with the audience his experience in the American political world. He has been the national finance director for Jon Amores' congressional campaign in West Virginia. Later, he became the executive director of Asian Pacific American Institute of Congressional Studies. He has devoted himself to educating mainstream society about political and public issues facing APAs. He also encouraged the audience to become politically active.

The AARW presented the Sampan newspaper with its Community Leadership Award. *Boston Globe* reporter Dolores Kong spoke about the Sampan's history and presented the award. Published by the Asian American Civic Association, the Sampan has been serving New England's APA community since 1972. The bilingual newspaper has covered issues important to APAs like immigration laws, civil rights, housing, community affairs, health, and education. Kong urged the audience to continue supporting and reading the Sampan.

Musician Kevin So, who was born and raised in Boston, performed two sets of original songs for the night's entertainment. His unique rock-and-roll style brought a pleasant atmosphere to the dinner.

Also, civil rights activist, Mel King spoke about Jim Yee, who devoted himself to APA involvement in the media arts. Yee worked to raise the mainstream media's attention of APAs and to improve the image of APAs in mainstream media. Yee was the executive president of San Francisco Independent Television Services before he died in March. He also served as the executive director of National Asian American Telecommunications Association (NAATA) from 1981 to 1994. With NAATA, Yee, among other things, started the San Francisco Asian American Film Festival to raise awareness of APAs in media.

Before moving to California, Yee lived in Cambridge. He worked as a researcher at MIT's Urban Research Program and served on the board of the Quincy School Community Council (predecessor to today's Boston Chinatown Neighborhood Center).

The dinner ended with an entertaining raffle. Winners could choose their prizes from a selection of Kevin So CDs and paraphernalia.

Continued on p. 4

The Sampan

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The Sampan is New England's only bilingual English-Chinese newspaper and is published on the first and third Fridays of the month. It is nonprofit and nonpartisan. Founded in 1972, it is published by the Asian American Civic Association and is the oldest newspaper of its kind in the U.S. The Sampan is distributed free in Chinatown and the Greater Boston area, as well as to subscribers in 20 states. All donations to the publication are tax-deductible.

Submissions: Articles, letters to the editor, calendar events and others should be mailed to Editor, The Sampan, 200 Tremont St., Boston, MA 02116 or faxed to (617) 482-2316.

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COVER STORY

Reinvigorated AARW, Continued from p 3.

a group of activists interested in establishing an organization that could offer resources to the APA community, and, ultimately, empower the community. A unique characteristic of the Workshop has been its ability to adapt and respond to the ever changing and growing needs of the community. This adaptability was best characterized as being like a Swiss army knife by Michael Liu, a founding member and past executive director, in an article written to celebrate the Workshop's 20th anniversary.

"The core point is that the AARW has always moved to the needs of our community. It has been our Swiss army knife. It actualized our various wishes, those that we could not accomplish alone," wrote Liu.

According to Booth, the versatility of the Workshop can be roughly organized into four programmatic interests: 1) education and awareness building, 2) community and APA identity building, 3) watchdog and information gathering, and 4) community organizing.

The educational component of the Workshop saw its most vital infusion of energy with Kiang, who currently directs the Asian American Studies Program at University of Massachusetts-Boston. From its beginning, the Workshop compiled educational resources, as well as created its own, like the 1982 bilingual program to commemorate the 100th anniversary of the 1882 Chinese Exclusion Act. Taking its education agenda further, the Workshop organized the first Asian American Teacher's Conference in 1985. Later, the Workshop put together an Asian American Reader that could be used by high school and college students. In February, the Workshop held its Day of Remembrance, an annual event since the 80s that commemorates the signing of Executive Order 9066 that ordered the internment of Japanese Americans during World War II. Last year, the Workshop revived the potluck discussion series during which issues facing APAs were discussed like youth activism, Asian adoptees and multiracial Asian American families.

The Workshop has always offered programs that build community and APA identity. The Workshop has sponsored poetry readings, cultural performances, and even organized the first Asian American Heritage Week and Chinese Lunar New Year celebrations long before such celebrations were nationally recognized. At these AARW events, there was an emphasis on a pan-Asian and Asian American perspectives, which in the 80s had not been done, according to Kiang. Its pan-Asian perspective still distinguishes it from other APA organizations. It has also built community by making connections with its biennial Massachusetts Asian Pacific American Directory, its monthly Calendar of Events, and its bimonthly Newsletter. A website that will offer a directory of local APA artists is forthcoming.

Because it is a repository of media and educational materials, the Workshop has long been an "information central." In 1981, the Workshop sponsored the screening of the first Asian American film, "Hito Hata: Raise the Banner," to which over 500 people attended. This led to the beginning of the AARW Media Group, which created slide shows and video documentaries. In 1987, the Workshop issued "To Live in Peace... Responding to Anti-Asian Violence in Boston," a study of civil rights and anti-Asian violence. And, in the early nineties, its efforts to help create the Asian Pacific American Agenda Coalition, has born an orga-

nization that is involved in the political involvement of APAs. Just recently, it has also followed developments encroaching upon Chinatown, the Wellesley student protest, and, on the national level, the plight of Wen Ho Lee.

Finally, its involvement in community organizing has kept its activist tendencies sharpened. Under Michael Liu's direction, the AARW helped found the Campaign to Protect Chinatown (CPC) during Chinatown's struggle to keep Parcel C. Through its internships and the "Leadership Training Program," AARW has been able to send youth leaders into the community and even to cultivate leaders from within like Anne Marie Booth. One of its signature programs is the SafetyNet Anti-Asian Violence Prevention Program. Although the program has lost its funding, Chi Chi Wu, a board member, is looking forward to reinstating the vital program.

"Ideally, I'd like to get our revived SafetyNet program off and running, perhaps to get funding for a staff person," said Wu. "I'd love to see us take our activism to the next level."

(Throughout the AARW's history, it has created and/or sponsored so many programs that space prohibits a complete listing.)

Looking Forward

Helen Liu's description of the importance of the AARW to the community is a strong, resonant testimony of a luminous past. And, since it has looked inward to reinvigorate its structure and support base, the AARW can continue strengthening itself, accumulating volunteers and preparing new programming. Surviving adversity has provided the AARW with a shot of energy and progressive thinking. The challenge is to sustain it.

"In the upcoming period, AARW will focus on organizational issues such as strategic planning, relocating our office, and improving our infrastructure and capacity," said Booth. "Programmatically, some plans include continuing our potluck/discussion series, art and culture activities. [Future projects could include] an anti-Asian violence curriculum that can be presented by and for student audiences, and developing a web-based "Media Watch" to monitor and advocate for accurate portrayals of APAs in the media."

To help organize these new initiatives, as well as reviving old ones like SafetyNet, Misumi hopes to see the volunteer base grow and more possibilities to train more new leaders. He points to the new board members as being the key to the future.

"We have accomplished the metaphorical 'passing of the torch' to a new generation of leadership. The new board members have a good sense of the legacy of activism of the Workshop and have the energy and enthusiasm to take on the challenges that the Asian community faces today. This is what I have felt

that the Workshop has needed in order to grow and sustain itself," said Misumi.

The future could see two developments. First, AARW could reassert itself through new and revived programming. It has taken steps towards this with "CreAsian," the film festival and the potluck dinner-discussions. The activist sentiments of the new board members may also stimulate AARW programming. Secondly, it could continue using its pan-Asian approach and its ability to build coalitions to further encourage cooperation within the whole APA community.

"The work that AARW does needs to be both proactive and reactive. On the one hand, we need to do work to raise awareness and strengthen and unify the APA community. On the other hand, we need to be alert when anti-Asian and anti-immigrant sentiment rears its ugly head, and respond to issues when they arise," said Booth. "We need to work with diverse sectors of the APA community and rally people together when our community is at risk. In having a broad pan-Asian American focus and addressing various issues as needed, our role within the broader community is to serve as an information and organizing resource."

With a number of interesting issues and possible programs on the horizon, the AARW could not have revitalized itself at a more crucial time.

"Demographic changes revealed in the census show that APAs are a rapidly growing minority. This increase further emphasizes the need for more political representation at all levels of government. We also need to be aware of the nature of this increase and the changing composition of the greater APA community," said Misumi.

"The Workshop needs to be conscious of reflecting these changes in its programming decisions. Anti-Asian sentiment has been exacerbated by Bush's hostile attitude towards China in the recent spy plane incident and the earlier Wen Ho Lee case under the Clinton administration. Big-ticket films such as Pearl Harbor cannot possibly improve this situation. With our new board, we will be developing new programming initiatives that we hope will further address the issues of the day for APAs."

Now, the question is not what does the AARW do, but, what will it do next.

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October 2000

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LOCAL

Lines of Migration
Asian Settlement and the MBTA

By Sherry Dong

Part II

1990 Census

Where the 1990 U.S. Census data differs, and expands, from the 1980 data is the addition of counting Cambodians, Laotians and Thai explicitly, rather than incorporated them within the Other category in 1980, assuming there were any. This is a reflection of their growing numbers to the U.S. and Massachusetts, particularly Cambodians, who did not begin to emigrate to the U.S. until after they came as refugees in the 1980s. The API population jumped 160% from 0.92% to 2.40% of the state's total population from 1980 to 1990. Boston's API population climbed from 2.90% to 5.31% of the total, with 30,457 APIs, accounting for the majority of the state's API total, with 21.24%. Brookline's API population increased from 5.00% to 8.25%, Cambridge from 3.64% to 8.50%, and Newton from 2.50% to 4.70% in the same period. Lowell experienced phenomenal growth in its API population, from 0.5% in 1980 to 11.2% of the city's total population, mostly due to the influx of Cambodians.

The introduction of T service into Malden and Quincy already had a noticeable impact on Asian residence in those municipalities, more so in Quincy, since its station opened earlier in the 1970s than did Oak Grove in Malden. Quincy saw its Asian population rise from 0.24% in 1970 to 0.91% in 1980 to 6.5% by the 1990 Census. Malden's API population increased from 0.32% in 1970 to 0.51% in 1980 and jumped ten-fold to 5.00% in 1990; both experiencing more significant growth as a percentage than the other municipalities with longer established T service and their longer settled Asians.

As noted, the Asian population was increasing steadily due to relaxed immigration laws. Boston's Chinatown, the heart of the Chinese community, could not sustain this level of growth, and need/desire for T access, in light of its space limitations. It faces encroachment on all sides--from the Mass. Turnpike, the Theatre District, institutional expansion (of Tufts University, the New England Medical Center and more recently Emerson College) and the original Central Artery, which was built by taking half of land formally part of Chinatown and reducing its housing stock by a similar percentage. This being the case Chinese, and other Asians, had to identify other locations in which to reside, whether they wanted to or not. More recently, it also faces growing affordability issues along with the space issues, due to increasing private for-profit development that mainly includes hotels, office use, luxury condominiums and rentals, and a movie complex.

The question was where and why? For the Chinese in particular, even if they could not live in Chinatown, they wanted to be accessible to it. The Chinatown area was not particularly desirable when the Chinese first settled there, making it available for them. Because the Chinese had first settled there, social services, grocery stores, family and benevolent associations, a health center, recreational facilities and services, the first Chinese language school, and restaurants all established themselves here to serve the region's Asian population.

As the T expanded service to Quincy and Malden, these became natural settlement extensions with easy T access to Chinatown. Other area locations with T access grew less affordable or housing stock less available or desirable. For Chinese who may have started out renting in Chinatown but were now ready for and wanted homeownership opportunities or for new comers who could not locate residence in Chinatown but wanted easy access and proximity to their cultural, social, economic and political center--Chinatown--these were viable locations. Malden's Orange line links folks directly to the Chinatown stop. Quincy's Red line stop at Downtown Crossing is less than a five-minute walk to Chinatown.

While access to the T remains an important connection to where Asians have settled, even with the

addition of Malden and Quincy, APIs in the 6 T-accessible municipalities accounted for 38.46% of the state's total API population, representing a decrease from 48.79% in 1980. In absolute numbers their representation increased from 25,670 to 55,153

Asians. Some of this decrease may be from undercounting of newer immigrants in the urban core, some may be attributable to greater mobility, ability to drive, means to move to the suburbs, relocation of desirable or available jobs, or possibly better commuter rail service, and the increase in population of other racial groups.

Statewide, Chinese continued to represent the majority Asian ethnicity, accounting for 37.51% of all APIs, followed by Asian Indians, accounting for 13.75%. Chinese continued to be the predominant Asian group in each of the 6 T-accessible municipalities. They accounted for 55.08% of the total API population of Boston, Brookline, Cambridge, Malden, Newton and Quincy. The majority of all Chinese statewide also continued to live in these 6 municipalities, accounting for 56.47% of the state's total Chinese population.

The BRA published in 1995 "Facts About Boston's Neighborhoods," again looking at racial composition and other useful information on Boston's 16 neighborhoods and 69 neighborhood statistical areas (NSA), neighborhood subsets. According to the data, by percentage, the most Asians lived in Central Boston, representing 19.62% (4,257 out of 21,700) of that neighborhood's population, and 13.98% of the City's total API population; the vast majority, 70%, lived in the Chinatown/South Cove/Bay Village NSA of Central Boston. By raw numbers, Asians were most represented in Allston/Brighton, with 7,604 out of 70,284 (10.82%) residents of API descent, representing 24.97% of the City's total API population.

The South End also accounted for a large number of Asian residents by percentage and raw number; 12.31% of the neighborhood's residents were API (3,540 out of 28,759), accounting for 11.62% of the City's API total. In this neighborhood, the majority of APIs lived in the South End-Shawmut NSA, representing 25.59% of the residents of that NSA. These 3 neighborhoods continued to be the top 3 destinations for Asians, accounting for 50.57% of the City's total API population; the majority, 71.66%, were Chinese, which represents 67.86% of all Chinese citywide.

In this period, other T-accessible neighborhoods (and specific NSAs) experienced increases in their API populations to accommodate the overall growth of the City's and state's API population. In addition to the Chinatown and South End-Shawmut NSAs and Allston-Brighton, Fenway-Kenmore continued to experience growth, still the fourth most popular destination for APIs in the City. APIs are also particularly represented, by percentage of their neighborhood or NSA, in the Fields Corner East NSA in South Dorchester, the Columbia Point/Savin Hill NSA in North Dorchester, the Top/Back of Hill/Delle Ave/RTH NSA in Jamaica Plain, and the Forest Hills/Woodbourne NSA, which though listed under the Roslindale planning district is principally in Jamaica Plain.

Randolph's Asian population jumped from 1.02% to 5.50% of the city's total population, reflecting greater mobility, desire for homeownership (that is available and affordable), continuing proximity and access to other Asian communities and

Massachusetts' Municipalities, 1970-1990						
Municipal Asian Population by Number and Percentage of Municipal Population						
	1970		1980		1990	
	Total API	% API	Total API	% API	Total API	% API
Boston	8,605	1.34%	16,298	2.90%	30,457	5.30%
Brookline	1,256	2.13%	2,756	5.00%	4,512	8.25%
Cambridge	2,101	2.09%	3,474	3.64%	8,176	8.50%
Lexington	n/a	n/a	806	2.73%	1,866	6.40%
Lincoln	n/a	n/a	194	2.73%	271	3.50%
Lowell	455	0.48%	464	0.50%	11,549	11.20%
Malden	178	0.32%	273	0.51%	2,670	5.00%
Newton	586	0.64%	2,094	2.50%	3,848	4.70%
Quincy	207	0.24%	775	0.91%	5,490	6.50%
Randolph			288	1.02%	1,657	5.50%
Municipal Totals	3,527	1.19%	27,422	2.51%	70,496	6.31%
MA. Totals	25,611	0.45%	52,615	0.92%	143,392	2.40%

services. Lexington and Lincoln experienced increases as well, with Asians representing 6.40% and 3.50% of their total populations, respectively.

Responding to Growth of the Asian Community

We have already seen the proliferation of Asian-based organizations in Chinatown to respond to increasing needs of the metropolitan area Asian population. Chinatown has historically been seen as the nexus for the API community, but as they begin to concentrate in significant numbers in other communities, reaching a critical mass, we have seen the establishment of Asian-focused services in these communities. For example, the South Cove Community Health Center, based in Chinatown, has already opened facilities in Dorchester's Fields Corner and North Quincy to serve the growing Vietnamese and Chinese populations, respectively. They have also recently been exploring other T-accessible sites in communities with significant Asian populations, including Allston-Brighton, Brookline, Malden and even Lowell.

Chinese language schools, once only in Chinatown, have since opened in Quincy and Newton to serve these suburban Chinese. Members of Malden's and greater Boston's Chinese community started a bilingual cable access program, and a Chinese radio station operates out of Quincy, along with other services and religious institutions. Lowell has also had to respond to its suddenly large Cambodian population with the establishment of various community-based organizations, including the Cambodian American League of Lowell and the Cambodian Mutual Assistance Association of Greater Lowell, Inc.

Health, political, vocational training, economic development, religious, and other services and organizations continue to branch out geographically and in terms of focus to respond to growing Asian settlements throughout the state. In addition to the numerous organizations in Greater Boston, many serve more recent, linguistically and culturally challenged Asian immigrants, and many others exist in other communities to serve the needs of those Asian/Asian-American communities. The trend will continue as the needs and numbers of Asians in Massachusetts grow.

Post 1990, 2000 & Beyond

While the 2000 Census data was not available when this was essay written, its data certainly would show increases in the Asian population in T-accessible communities, as well as movement to the suburbs, reflecting Asians of different socioeconomic means, recentness of immigration to the U.S., language issues, etc. Different estimates bear out the continuing role of public transportation access.

In Boston, the 1990 Census reflected a relatively small Asian population in Dorchester, representing 4.17% of its total population and 11.75% of the City's total API population in 1990. However, as of 1999 it is estimated that in Dorchester's 3 NSAs of Columbia Point/Savin Hill, Fields Corner, and

Continued on p. 8

CALENDAR

Children/Family Programs Begin at Chinatown YMCA. June-August: Summer Day Camp on Golden Mountain for children ages 5-12. The Wang YMCA is located in Chinatown at 8 Oak Street. For more info, call 617/426-2237.

Mondays, 4-5pm: The Asian American Civic Association is now providing **free information services about MassHealth**. Anyone who needs help in applying, or if you have questions about your qualifications and eligibility, please come to the AACA, located at 200 Tremont St., Boston, to see Peter Chin. No appointment necessary. For more info, call 617/426-949.

June 1-2 (Fri./Sat.): The Asian American Resource Workshop and the Boston Center for the Arts are co-sponsoring **"Out of Bounds: Asian American Art at the Millennium,"** an exhibition of APA visual arts and part of **"CreAsian: A Festival of Pan-Asian Arts."** The exhibition can be viewed at the BCA's Cyclorama, located at 539 Tremont St., South End. The event is free and open to the public. For more info, call the BCA at 617/426-5000, or the AARW at 617/426-5313.

June 2 (Sat.) 12-8pm: The AARW and the BCA will co-sponsor **"CreAsian,"** the title event of the four-month long **"Cre-Asian: A Festival of Pan-Asian Arts."** The daylong event, held at the BCA Plaza and Cyclorama, will offer dance, jazz, rap, folk-rock and samurai drumming performances on an outdoor stage, and traditional music, storytelling, violin music, performance art and a fashion show on an indoor stage. For more info, see the previous listing for phone numbers.

June 2 (Sat.) 11am-5pm: The Allston Community Development Corporation will host the **19th Annual Allston Brighton Ethnic Festival** at the William Smith Playground, located at the intersection of North Harvard St. and Western Avenue, Allston. The festival, free and open to the public, will feature food, music and crafts from around the world. There will be children's activities, authentic cuisine from area restaurants, free health screenings, and information about local organizations. For more info, call 617/787-0425.

June 4-6: The Urban College of Boston, which provides opportunities for working parents and inner-city residents to earn college degrees tied to upwardly mobile careers, is registering students for its **summer session**. For more info, call 617/292-4723 X357.

June 4 & 11 (Mon.) 1pm: the AACA's **Office Skills Training Program** will be holding **information and testing sessions** at 200 Tremont St., Boston. The program, free to eligible non-native English speakers, gives training in computers, typing, and business English, and helps students find jobs. For more info, call Judy at 617/426-9492 X215.

June 7 (Thurs.) 10:30am: The AACA, located at 200 Tremont St., Boston, will host a **community workshop** about **"Understanding American and Chinese Education."** The guest speaker, Agatha Tong from the Josiah Quincy Upper School, will talk about the pros and cons of bilingual classes, and ways to bridge gaps between family and school. The workshop is free and will be conducted in Cantonese. For more info, call Emily at 617/426-9492 X 212.

June 9 (Sat.) 8am-12pm: Several Chinatown organizations and City agencies will be sponsoring

NOTICES

Volunteer Opportunity. The Horizons Initiative is seeking volunteers to play with homeless children living in family shelters and battered women's shelters. A commitment of 2 hours per week for 6 months is required. Daytime and evening hours available. Applications are due one week prior to training. The next volunteer training will be held on June 11 and 12. Please call 617/287-1900 for more information and an application, or visit www.horizonsinitiative.org.

Summer Jobs for Youth. Action for Boston Community Development wants Boston youth--ages 14 to 21--to sign up as soon as possible for its 2001 Summer works Youth Employment Program. To find out more information about this opportunity and how to sign up for a summer job, visit your local Area Planning Action Council (APAC) or Neighborhood Service Center (NSC), or call ABCD at 357-6000 x7575.

Grandparents Needed. ABCD's Foster grandparents Program needs more Foster Grandparent volunteers in Greater Boston and Southeastern Massachusetts. A Foster Grandparent is a kind, nurturing person, age 60 or older, who agrees to mentor children in a school or daycare center. Visits include playing games, reading stories, listening to music, helping with studies and exploring arts and crafts. Foster Grandparents receive ongoing support and training as well as a lot of perks, including free tickets to theatres and museums, sick/vacation time, weather days and a non-taxable stipend of up to \$200 a month. Non-English speakers are encouraged to apply. The program is especially interested in finding men and couples to apply and discover new meaning in later years. If you wish to be a Foster Grandparent, call 617/357-6000 X339 to apply.

a Chinatown Clean-Up. Meet at the corner of Harrison Ave. and Beach St. Everyone is welcome to come and help keep Chinatown clean.

June 9 (Sat.) 11:30am-2:30pm: The Boston Chinatown Neighborhood Center will host its **Annual Oak Street Fair**. There will be fun activities and information for community families.

June 10 (Sun.) 12-5pm: The Children's Museum will co-host the **22nd Annual Hong Kong Dragon Boat Festival** along the Charles River between JFK Street and the Western Avenue Bridge. This year's Festival will include more than 35 teams competing in four categories: open, mixed, corporate and women's. There will also be dance, martial arts demonstrations, musical performances, Asian crafts and foods. For more info, call 617/426-6500 X778, or visit the Festival website at www.boston-dragonboat.org.

June 18, 25, & 27 (Mon., Mon. & Wed.) 9am: The AACA will hold **tests and registration** for the **Adult ESL Program**. The classes will begin on July 5 and will be held Tues. through Fri., 8:30-10:30. There is a \$10 registration fee. Tuition is \$250 for 12 weeks. For more info, call the AACA at 617/426-9492.

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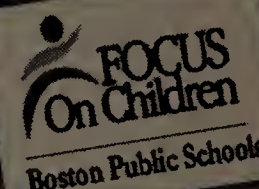
Library/Media	ESL (Tutors)
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HEALTH

Batterer Intervention Programs in the Chinese Community

By Julie Longworth, Chinatown Family Violence Initiative Representative

The history of domestic violence services in the United States is not long. Not until the 1970's did the women's movement begin to focus on the lack of resources available to battered women and the dearth of accountability on the part of the abusers. In response to the first domestic violence shelters created at that time, a group of men from Cambridge banded together to form Emerge, the first organization to treat abusive males, in 1977.

The program took domestic violence contrition a step beyond the courts: not only would abusers be punished for their crimes, but they would somehow be educated and held accountable for their actions. While domestic violence programs provide counseling and education services for the victims of abuse, perpetrators of violence are also educated and counseled on their behavior. Following the creation of Emerge, services for batterers around the country increased rapidly. As of 1997, 24 states had implemented county or state legislation that mandate enrollment in a batterer intervention program (BIP) if an abuser is found guilty and prosecuted.

What Constitutes Abusive Behavior?

Abusive behavior generally includes physical, sexual and psychological forms, although in some cases, the definition includes economic abuse and social isolation. In Massachusetts, the definition also covers stalking. According to statistics from Emerge, 75% of men in their programs are referred by the court system while the remaining 25% are referred by either the social services, other social work providers or they enlist voluntarily. Generally, in Massachusetts, if a man is found guilty of abuse and referred to the courts, he is also required to attend a BIP, through which he must adhere to the programs' outline which satisfy state standards for such programs in order to "graduate" or receive a certificate of completion.

What is a Batterer Intervention Program?

The primary concern for any BIP is the victims' safety, although most programs have additional goals in mind. In practice, BIPs provide group counseling and education to perpetrators of domestic violence. Perhaps most importantly, they were created to help men learn to take responsibility for their own abusive behavior. The perpetrator must learn to understand that violent behavior is a choice, and an individual can choose not to be an abuser. Furthermore, BIPs teach men to adopt new ways of communicating with their partners and with family members. Programs teach men how to respect the wishes and opinions of others while simultaneously understanding the effects of abuse on the victims. Finally, perpetrators learn that they must identify and change attitudes that lead to abusive behavior.

How are Batterer Intervention Programs run?

Typically, after an individual has been referred by the courts, he is sent to the BIP to be evaluated and given an initial orientation and assessment. Each batterer is required to sign a contract before the beginning of the program. This contract may generally include: commitment to attendance, to be non-violent, to not use drugs or alcohol, and also to sign a waiver that would allow the program leaders to do "partner contacts," which allow the leaders to contact the batterers' current or former partners in order to further monitor his behavior throughout the program. Assessments also explore the history of violence, mental health, drug/alcohol abuse, and lethality of the batterer.

After the initial assessment, a batterer is assigned to a batterers group that is appropriate to his stage in intervention, and, depending on the agency, a group that is culturally or linguistically appropriate. Group intervention is usually co-facilitated by a male and female team. This gives the participants an opportunity to see how men can listen to, share power, solve problems, negotiate time and communicate effectively with women. Groups meet weekly for two hours each time, and last anywhere from 12 to 40 weeks, depending on the program or the state recommendation.

How Does this Fit into the Chinese Community?

Traditionally, Asian culture has placed special value on the concept of family. Human relationships are placed into structured roles and hierarchies, wherein

non-blood relatives can be called "uncle" or "auntie," and community and family sometimes flow in and out of each other like a river. Each family member plays an integral role in maintaining family harmony and individuals are expected to adhere to their specific role. In the past, patriarchy has played a key role in the creation of the family unit, and a man may feel obligated to be the primary bread-winner in the family. In many Asian and Asian American families both husband and wife are forced to work due to the high cost of living in Boston; however, a man might still feel he is in control of the family. "For the harmony of his family not only reflects who he is as a person, but also the quality of his manhood," according to Adrian Tong in the Education Wife Assault Newsletter.

Furthermore, in order to "save face," marital and family problems are often concealed from the rest of the community. Problems can be extremely humiliating and embarrassing, not only for the immediate family—the perpetrator and the victim(s)—but also for the extended family as well. Although the Asian and Asian American community is growing in size, the community itself remains closely knit. For this reason, few women reveal that they have been abused, and still fewer men will reveal their abusiveness.

Challenges in the Chinese community

One of the great challenges of treating Asian men and women who are either perpetrators or victims of domestic abuse is the cultural and traditional desire to keep the family together. This is perhaps the biggest distinguishing factor between western and eastern methods of treatment. Western treatment models attempt to create an open-minded male who is prepared to accept the choice of his partner, whether it be to stay or to leave the abusive relationship. And, victim advocates encourage the victim to leave the abusive situation for safety.

Eastern traditions, however, might re-shape the final goal of the treatment process. Divorce or separation may disgrace a family, which would therefore be stigmatized by the community. The victim could be seen as a "bad wife" for not keeping the family together, despite her husbands abusive behavior. Victims often remain silent out of this very fear that it will shame the family. Friends and relatives, too, may condone the violence or blame it on the victim, thus holding her responsible for the abuser's acts. Consequently, counselors must consider the feasibility of keeping the family intact.

The Great Wall Center

Within the United States, few services are available to Chinese-speaking male batterers. Although some BIPs do offer outreach and counseling for Chinese speakers, there exists only one agency in New England that is solely dedicated to assisting and educating Chinese-speaking male batterers. This lone agency is the The Great Wall Center, established in 1999 and located in Malden. One of the founders, Richard Cheng, M.S.W., has nearly ten years of experience in dealing with domestic violence in the Chinese community, and he has worked on the advisory board at Emerge.

"I became involved with male batterers because, in my own neighborhoods and in my own family, I have witnessed domestic violence. And, as a social worker, I eventually started receiving referrals where domestic violence was an issue. In the beginning, however, I didn't feel I was trained in issues of domestic violence. I would be helping the victim get into a shelter, and then the next day, the abuser would be assigned to me. I was uncomfortable with this situation. If I was working with the batterers, I didn't know how to secure the safety of the victims."

Cheng was also inspired by the Asian Task Force Against Domestic Violence. "I found it fascinating that 10 years ago they began helping Asian women. Although at first, they were chastised for breaking up family traditions, the end goal was to assist women who were victims but had no resources. I really respect their cause."

As for working with males, "The priority is to create an intervention program to fill a need that exists in Greater Boston, that focuses solely on new Asian, specifically Chinese, immigrant groups." Although Emerge offers contacts for the Vietnamese and Cambodian communities, services in the New England area are practically non-existent for male bat-

terers. The Great Wall Center is the first of it's kind.

How to Deal with Abusive Male Batterers

Although domestic abuse permeates every society regardless of race, culture, class or religion, the standards for working with abusers has grown out of a Western perspective. Little clinical or academic research has been conducted on the treatment of non-western perpetrators of domestic abuse.

"The need for domestic violence services and outreach to men in the Asian community is long overdue," said Cheng.

In addition, because Chinese society emphasizes adhering to the collective and not the individuals feelings, treatment models that focus on emotions are problematic. "One challenge for Asians in traditional BIPs is that they are not European, they must learn to work together in a group. Second, in working with Chinese male batterers, I have found that traditional counseling is inadequate in addressing issues of power and control. These men often have many other issues to contend with—acculturation, status shock, lack of understanding of the United States judicial system, and the language barrier together are difficult. As a counselor, one must be wary of the external issues the perpetrator is facing but not let go of his abusive behavior, lest the abuser become more powerful by engaging the therapist in his troubles," according to Cheng.

Thus, creating a model for Chinese male batterer intervention services is exceptionally challenging. Cheng continues, "In using the Western treatment model with Chinese perpetrators, we need to marry the two cultures (in the program). In some ways they are compatible and in some ways incompatible. I think a Chinese oriented, ying-yang approach would be very effective." Because of this, Cheng has not yet established a group treatment model for his clients, instead, they attend one on one counseling, although under a similar format as that of Emerge.

Clients, mostly referred by the courts, sign contracts for 40 weeks of intervention. So far, there have been few repeat offenders, thus proving that under the right approach, these programs can be adjusted for all communities.

Problems Posed by Immigration

Accessing information and understanding the legal system are some problems that immigrants face. Is it possible, or feasible to consider that much of the violence in immigrant families that has occurred in the United States might have been avoided had they adequate understanding of the judicial system? How many of these men would in fact abuse their wives or children if they had known the consequences? Nonetheless, ignorance of the consequences of one's abusive behavior is not an excuse.

Conclusion

In America, as in most of the world, domestic violence is known only by the suffering of it's victims. For the most part, domestic violence is infamous because of the number of brutal beatings and homicides suffered by countless women and children. What is generally known as domestic violence outreach shows only one side of the spectrum: the victims' sufferings. What is lost in the process of assisting the victim is the perpetrator himself. That he should be sent to jail is usually without question, that he should be punished is without warrant. That he should change and improve himself is understood but not expected. It is as if we see the perpetrator as a perpetrator for life, without opportunity for change. BIPs give males the opportunity not only to grow, but, as a result, also improve the lives of the women and children around them. By utilizing the intervention resources available within the Boston area, the Asian community can work together to create prevention and intervention awareness, while keeping the community together.

If you have any questions or comments about this article, you can contact the author at: jlo_aaca@hotmail.com

For more information: (Cantonese and Mandarin) The Great Wall Center phone/fax: 781-388-6931. (Cambodian and Vietnamese) Emerge: 617/547-9879.

This article has been sponsored by the New England Medical Center.

ARTS

Tsui Hark in the Dark

"Time and Tide" Reviewed

By Tze-ngo Chun

After directing "Double Team" and "Knock Off" while in Hollywood, Tsui Hark returns with his first Hong Kong production since 1995. "Time and Tide" stars teen heartthrob Nicholas Tse as Tyler, a bartender who impregnates a lesbian on the outs with her policewoman partner. He takes a job as a bodyguard to support the unborn child, and somehow gets caught in the middle of a war between South American mercenaries and... well, another South American mercenary, the inexplicably trilingual Jack, played by Wu Bai. As expected, what follows is roughly an hour and a half of sadistic violence and kung-fu action.

The plot is abortive at best. At no time is the viewer exactly sure why the characters are fighting each other, where they are, and how they got there in the first place. In fact, one gets the feeling that if the story in "Time and Tide" were any less present it would qualify as an experimental film.

The plot, however, is really an excuse to showcase Tsui Hark's truly superlative camera movement and fight choreography—a bombastic and frenetic style that seemed out of place in Hollywood, but at home in his Hong Kong films. However, for the amount of action on the screen, "Time and Tide" is impossibly boring. One gets the feeling

that we've seen this all before. And we have.

In many ways, "Time and Tide" is Tsui Hark's return to his Hong Kong new wave roots. Tsui is credited, along with his contemporaries John Woo (whose "A Better Tomorrow" he produced) and Ringo Lam ("City on Fire"), as being largely responsible for the renaissance in Hong Kong action cinema that began in the early eighties and died shortly before the Hong Kong handover with the migration of these three directors to Hollywood.

Tsui's "Peking Opera Blues" (1986), along with Woo's "A Better Tomorrow" (1986) and "The Killer" (1989), proved that Hong Kong action films were highly marketable in the West. However, it was these same directors who, by creating a demand in Hong Kong solely for action films, ensured that Hong Kong cinema did not rise above the 'Super Action' section at the local Blockbuster video.

"Time and Tide," as the landmark return of Hong Kong's prodigal son, has shockingly little to say about his round trip. Much has occurred for Hong Kong cinema in the last five years, but it seems that Tsui has been too wrapped up in directing Jean Claude Van-Damme and dealing with Dennis Rodman's wardrobe choices to notice.

With the recent popularity of director Wong Kar-Wai ("Chungking Express," "Fallen Angels," "Happy Together"), Hong Kong film has been accepted by critics as well as within fan circles. Wong's last film, the slow-moving period melodrama "In the Mood For Love," opened on six art-

house cinema screens and grossed \$115,000 in its opening weekend. By comparison, "Time and Tide," by all rights a movie with mainstream appeal, opened on half as many screens and did one-tenth the business, according to the International Movie Database.

One has to believe the lack of both critical and audience acceptance has to do with not only Hong Kong art cinema but also "Crouching Tiger Hidden Dragon's" recent success. Although "Crouching Tiger Hidden Dragon" is an American production, it should nevertheless be regarded as an extension of Hong Kong cinema, based on the styles and themes of the Hong Kong *mo-sut pein* (*wu-shu pian*). Both Wong and Ang Lee's films treat Hong Kong cinema as something to be cultivated rather than exploited. The difference is apparent.

"In the Mood for Love" and "Crouching Tiger Hidden Dragon" invoke a classiness that Tsui Hark seems incapable of. "Time and Tide's" glossy production value does little to hide its cultural vacancy, but rather accentuates it. By pouring money into cinematography and lighting, Tsui only highlights the gaping chasm between how pretty the film looks and how ugly its content is. "Time and Tide" might have done well if it had been made 10 years ago. Today, it seems like an artifact from a time when Hong Kong filmmakers didn't know any better.

Tze-ngo Chun is an independent filmmaker living in New York.

Lines of Migration, Continued from p 5.

Ashmont over 10,000 Vietnamese immigrants reside, representing almost 30% of the overall population in these NSAs and half of the state's total Vietnamese population.

The Asian American Resource Workshop, a local arts and education organization, published its latest API directory, which highlights the API community in Massachusetts. The AARW reinforces the fact that Malden and Quincy are increasingly popular destinations for APIs (mostly Chinese), especially along public transit routes such as North Quincy and Wollaston in Quincy and Oak Grove and Malden Center in Malden. According to Quincy's city census in 1998, it had an Asian population of 16,000, or one out of every six local residents (16.67%). That's almost triple the API population for Quincy recorded in the 1990 Census! According to Malden's Community Outreach Coordinator, Chris DiPietro, the city's Asian population is estimated at 12-15%, more than double the 1990 Census. These estimates are based on the racial composition in Malden public schools, where 20% of all students are Asian (Sampan, April 7, 2000).

As we look forward to the 2000 U.S. Census data, the Census website currently provides population estimates as of 1999. In this 1999 estimate, the API population has increased to 3.8% (about 234,656) of the state's population of 6,175,169 people, while the white population has decreased to 84.40% from 91.90% a decade ago. The data only breaks down percentages to the county level, so a direct comparison cannot be made to the earlier data that looks at the municipal level. Even at the county level, the estimated concentrations correspond to the earlier Census data, with Suffolk, Norfolk and Middlesex Counties the top 3 county destinations chosen for Asian settlement. APIs are estimated to represent 7.6% of Suffolk County's total population, while APIs in Middlesex are estimated to account for 5.9% of its total population and 4.8% of Norfolk County's total population.

These 3 counties hold all 10 of the municipalities being studied herein. Suffolk County includes Boston—which, with the possible exception of Lowell, accounts for the single greatest concentration of Asians of any municipality; Middlesex includes Cambridge, Lexington, Lincoln, Lowell, Malden and Newton; and Norfolk includes Brookline, Quincy and Randolph. By these estimates, the 3 counties hold 69.82% of the state's total API population, indicating that a majority of the statewide API population still falls within the T's service area. It further demonstrates that reliance on and/or desire for proximity to public transportation is still significant despite suburban growth and greater use of personal vehicles.

In the decades to come, the Asian population is projected to be one of the fastest growing racial groups in the country. For the year 2000, they are estimated to represent 4.00% of the state's population, 4.80% in 2005, 6.40% in 2015, and 7.70% in 2025. It will be interesting to see where they end up settling and whether a pattern linking their place of residence to T accessibility continues to be evident, which would seem consistent with settlement patterns in previous decades.

As the Asian population grows, they will continue to spread out geographically beyond urban centers into suburban communities and non-T-accessible locations. However, communities with public transportation access will continue to be important, especially to newer immigrants who often face language and cultural barriers and have lower incomes. These factors will encourage them to seek out T-accessible locations, because they may be unable to afford personal transportation, or want access to linguistically appropriate services and organizations.

Sherry Dong wrote this for a graduate degree in public administration. She is a project manager in the Community Development and Housing Division at the BRA.



Vincent G. Mannering
Executive Director

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Sewer Commission**
980 Harrison Ave.
Boston, MA 02119
(617) 989-7000

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DATE:
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六 四 十 一 週 年 有 感

「朦朧眼睛就以爲看不見揭上耳朶就以爲聽不到而真理在心中創痛在胸口還要忍多久還要沉默多久如果熱淚可以洗淨塵埃如果熱血可以換來自由讓明天能記得今天的怒吼讓世界都看到歷史的傷口」這是十二年前港台流行的歌，以表達對大陸學運人士遭到中共政府血腥鎮壓的憤恨、憂傷情緒。然而，今日的大陸經濟物質水平提升，但在民主、自由、人權方面是否有相對的提升呢？讓我們一起回顧十二年前驚動全球的天安門事件。

黃志豪讀者，收到你寄給我的信，信內問及有關男女手相吉凶問題，我在報章週刊專欄也曾報導過從人的手相可以看出該人的貴賤。

黃君，週刊專欄你未有留意，以後要多看波士頓出版的報紙，專欄自有黃金屋，專欄有美顏如玉。

現在我再報導有關手相的吉凶問題，再作第一此的拋磚引玉，多看專欄，免得日後又寫信來問！有人把手相學又叫掌相學，這樣的稱呼都很合理，推算一個人的成敗，要從掌中的部位，紋痕，骨骼，手背，手指，氣色來看。

例如：掌中有野心線，及命運線，此人的野心很大，很勤力工作，有很好的成就。

真相「的出現而激揚。不管當年真相及中共高層內鬥如何，以功能視野來看，執行改革開放二十年的今天，引人關注的，反倒是，中共如何面對塵封卻尚未被歷史遺忘「事件」的反應，以及如何承擔起歷史責任來面對未來。因四月初的中美撞機事件，中國對那些擁有美國綠卡或公民證的中國人士，限制行動。讓一些想反鄉探親的大陸學者裹足不前。這對中國的民權狀況又埋

風水掌相天地

招証思居士

下一個敗筆。大陸民運人士王丹在五月份二十七的自由時報論壇中表示「中國政府一保持統治鞏固，又想經濟快速發展。這是掩耳盜鈴的做法。這對社會埋下危機的種子，中國想要真正強人起，來和平轉型是必走之路。例如包括人大議會化、司法獨立化、建立獨立的廉政公署、開放言禁、這樣的制度不一定得照抄西方已有的模式，但仍借鑒西方歷史形成的基本經驗。」

這個人的拇指直有力，意志很堅定，成功機會很大，相反如果你的拇指軟而無力，又斜向外，智慧線向下垂，主其人做事拖泥帶水，沒有上進心。

智慧線不是向下，尾部略向上升，主其人投訴機心重，再加上第一火星丘飽滿，不凹陷，主其人的膽量很大。

筆者再三提醒年青的女孩子，如果你掌中有一條又長又直的命運線，中國相學叫做玉柱紋，由手頸處向上直升到中指下方土星丘下，古掌相經有講：玉柱管命運，直上萬事成，男女多智慧，學藝也精明。有這樣很好的玉柱紋，女孩子切勿在二十一歲至二十五歲的流年期間結婚。

健康骨骼家庭同樂日

於

昆士醫療中心舉行

配合全美骨質疏鬆月在五月二十六日由「麻州公共衛生廳骨質疏鬆防治計劃主辦，昆士醫療中心協辦「健康骨骼家庭同樂日」活動包括講座、索閱資料、骨骼測驗等。

昆士市長James A. Sheets、麻州公共衛生廳代表Michael Hanna及昆士醫療中心策略服務部門副總裁Mary Sweeney皆到場致詞，強調健康保健的重要。

昆士市長James A. Sheets在場頒贈感謝狀給組織此活動的三位昆士醫療中心人員：策略服務部門副總裁Mary Sweeney及昆士醫療中心亞裔事務部主任黎雯(Van Amanda Le)。

在健康骨骼講座中吳皓醫師指出亞裔人士由於移民美國，經歷生活習慣的改變、體能勞動減少、高鈣食物攝取量少提高患骨質疏鬆的機會。骨質疏鬆症患病的徵兆是腰酸背痛、身軀變矮、骨頭脆弱易斷。一般患病者多為女性。七十五歲的婦女中十人有九人患有此疾病。但他的病患也有年輕人及男性，所以大家都需注意養成做運動的健康習慣，多進食豆腐、牛奶、綠色蔬菜、帶骨小魚等含鈣的食物。並補充維生素D以預防骨質疏鬆症。有些醫院和診所所有策試骨質密度的機器，使用方法簡單快速五分鐘可知結果。目前治療骨質疏鬆的兩種藥物為Fosamax和Miacalcin可幫助古質增加、增加骨密度減少因骨折而喪失行走能力。

昆士醫療中心亞裔事務部主任黎雯(Van Amanda Le)表示今年主辦單位特別選在昆士，針對亞裔家庭舉辦骨質保健宣導，活動參加活動人數擁躍。因時間關係沒有為所有的人都做測試，若想測試的名眾可謂「聯繫電話為：617-376-5490

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加。時間為六月九日上午八點至十二點。詳情請洽Jadine Soo
Hoo 617-635-3891 Paul Lee 617-733-6663 Frank Chin 617-426-
7449

華美福利會將舉行「大波士頓電影院招聘日」工作機會展
，將有兩百個全職及兼職工作機會等來爭取。時間為六月四
日星期一上午十一點至下午六點，天滿街兩百號華美福利中心
。詳情請電(六一七)四二六九四九二。

大波士頓愛國者女童軍分會，兩千零一年的「亞裔家庭同
樂日」將於七月十四日星期六，在該分會位於渥森市的雪中丘
營地舉行。每年一度在暑假舉辦的亞裔家庭日至今已有一年八
的歷史成為大波士頓女童軍會聯絡亞裔社區的一項傳統節目。活
動對象是五至十七歲的亞裔女孩及其家屬。願意參加的家庭需
按註冊表上的需求提前報名，註冊表可在亞裔社區的圖書館商
店學校等索取或至www.pigirlscouts.org下載列印或電781-
251-0150

六四天安門事件十二週年即將到臨，波士頓地區的紀念
活動將以歷史見證會，形式出現強調喚醒集體記憶，以對抗暴
政。時間為六月三日晚七時半，於哈佛大學燕京圖書館舉行
主持人為當年學運領袖王丹。見證人有吳劍心、王軍濤、楊健
利、黃力平。現場另有詩人貝嶺和孟浪的詩朗誦，中提琴家劉
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波士頓科學博物館，將於六月十六日週六上午十時至下午
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《祖先在美國》電影的反思

為了下一步

早在十七世紀亞裔已在美國這塊土地出現了。但就在幾個禮拜之前，我們在這個國家對許多人而言仍是「外國人」。我們在這裡而緊依著這塊土地的歷史為何？製作人兼導演及編劇 Loui Ding 在她所導演的紀錄片中對這個問題做了強烈的回答。兩個部份的連續劇（第三部份準備在今年秋季放映）分析了亞裔在美國夢想成為美國人的勝利奮鬥及希望。

第一部戲名為「苦工織布匠及移民者：航行到新世界」，第一部為「西方開關的中國人：一個美國人的故事」。Ding 是一位獲獎的電影製片人、一個提倡者及一位大學教授。最近她在加州大學柏克萊分校的「亞裔與民族研究系」教書。她在確認故事能正確描述的熱忱反應她立志研究「真實好與壞，以做為亞洲在這塊美洲大陸的漫長歷史。用「創新」紀錄的方法結合第一人稱的描述，說明許多亞裔在這塊土地上仍然面臨嚴重的限制。

Ding 強烈地表示這不是一個美麗的故事，所以最好有一個充份的理由去解釋它。有一個理由也是最為Ding所堅持的，為了年輕人、為了下一步，在第一部戲中Ding將觀眾的注意力轉移到東西方交錯而被遺忘的事實。今天許多人輕蔑地說那些亞洲移民在美國這塊土地上只是截取而沒有回報和貢獻。總之，大部份的人將Christopher Columbus視為美洲大陸的發現者，而鮮少人能同意他那趟探險之旅的真正目的。他被指定去尋找印度的最短途徑，卻步被一個已被印第安部落佔據的美洲大陸所阻礙。這是我們所應知道的事實——美洲是西方世界尋找東方世界的戰利品。Thomas Jefferson 總統設想與富裕的中國發展貿易而發現大西洋海岸到太平洋海岸最短的途徑Ding舉例在麻州博物館的中國磁器展覽中刻有Jefferson總統名字的磁器，可見Jefferson總統期望發展與中國的貿易。

中國磁器不是唯一在美國所需求的貨品，「茶」也在十六零零年代西方與亞洲開始貿易交流後成為世界交流的貨品之一。

Ding強調了一位名為Hauqua是以茶作東

西貿易的先鋒。Hauqua視為自己兒子的得意門生John Murray Forbes。他是海外資本家當他的學習活動結束後返回美洲大陸之前，一位中國主教給他五百萬墨西哥銀子囑咐他投資美國荒涼的鐵路事業。Ding展現這些建立跨洲鐵路的勞工者照片旁白說到「中國努力不僅興建從東岸到西岸的鐵路外，中國人的金錢也作用於此。」中國的茶葉在一九七三年時被美洲英屬移民因反抗英國政府的超額稅法，而被倒到海裡。引發一場獨立戰爭。

當中國人離開了家鄉，就埋首幫助別人也建立屬於他們自己的產業。中國

電影評論：徐克的「順流逆流」

「順流逆流」是徐克西征荷李活，自一九九五年以來的第一部香港電影。故事描寫謝霆鋒飾演的酒吧泰來為了生活與護照而懷孕的女同性戀警員，轉行當保鏢，而被吸進南美顧備兵鬥爭漩渦中。正如所料大約一個半小時都是殘酷血腥的鬥爭及功夫動作。劇情方面除了完成不予觀眾交代角色的來去，因因果果，橋段的發展毫無邏輯，純是為展示徐克攝影鏡頭角度的運用和武術指導，爆炸性程度已不合乎荷李活手法。明顯是徐克自我陶醉。但以動作繁多實在令人悶地難受，使人有觀看過且已看過很多次的抄冷飯感覺。

一九八零年代初期香港動作片復興的人功勞歸於徐克、John Woo (Abettertomorrow)、Keigo Lam (Cityoffire)。至一九九七年回歸前，香港動作片走下坡。實與三個人去荷李活有很大的關聯。而「順流逆流」可說是徐克回根創新國格的作品。

徐克Peking Opera Blues (1986) 與John Woo's Abettertomorrow (1986) 和 thekiller (1989) 證實香港動作片在美國很賣座。但這三位導演亦確定了埋於美國本地Blockbuster Videos的SuperAction行列中。

「順流逆流」是徐克浪子回港的第四部作品。可惜令觀眾非常失望，

人也想在這個所稱的「金山」建立家園。Ding在第一部的結論是「希望」。但什麼是「金山」加州的謊言？第一部份的戲劇中Ding呈現一連串高漲的稅法壓迫了這些初來加州的中國人。這些視覺上不同於美國主流社會的白人的中國人無法因此藏匿。然而仍有許多美國人抱願中國人只截取而不同報。不知事實上百分之五十的加州稅收來自中國人。以上的方法讓加州柏克萊分校的教授說：「十九世紀加州的經濟發展不能沒有中國人。」

中國人在這些敵對氣分中忍耐下來，最後成功擴展「美國人」的新定義。憲法的權力括充至這些腳踏實地的移民身上。雖然許多人視亞裔為軟弱、孤癖。外國的Ding開心表示：「我們有許多特徵，卻不包括以上那幾點。」

是徐克在美國埋頭於導演JeanChande Van-Damme片或忙於DennisRonn's做服裝選擇，是徐克忽略了過去五年香港的電影已今非昔比。近年來Wong Kar-wai (ChungKingExpress, Fallen Angels, HappyTogether)已改變了一般外國影評和影迷對香港電影的觀感和接受程度。Wong Kar-wai的佳作In the Mood for Love在美國六間藝術影院開影第一個週末票房收入為十一萬五千美元。相比起來「順流逆流」以其適合大眾化的觀感，只在三間開影而票房收入只有十分之一。

Crouching TigerHidden Dragon的成功來比較該片，雖然是美國製作，但無可否認該片亦是香港電影的新伸展。基礎於香港舊的武俠片。Wong Kar-wai及Ang Lee證實對香港電影的欣賞應是慢慢培養深度，而不是單從商業手法謀利。這是徐克和Wong Kar-wai及Ang Lee的明顯區別之處。In the mood for Love和Crouching TigerHidden Dragon的優點，徐克似乎無法領會與把握。而「順流逆流」的虛飾製作不單使該片的文化內容空洞，資金花在攝影及燈光上，而內容難以掌握。若是在十年前，「順流逆流」在香港也許會賣座。但今天這部片已跟不上時代標準。（作者陳子翔電影獨立製片人，現居於紐約）

本報徵

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on 6/15

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on 8/17

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LOOK OUT

亞裔人口與政治實力討論會

五月十七日亞裔美國人記者協會再第五屆道會議室舉辦「公元兩千年人口普查結果與亞裔政治參與的關聯」。根據亞裔人口數在麻州明顯增加且增長率為各族裔之冠，這個會議探討麻州既有這門多的入口可否有相對應的政治實力來關懷亞裔的心聲及其需要？現場的主講員為麻州政府辦公室的工商經理李超榮(Leverett Wing)。

Michael Liu, Amy Mah Sangolo, Dan Lam四位亞裔政治人物探討他們從政的心路歷程及對人口普查結果的看法。討論會的主持人為著名新聞主播Janet Wu。

公元兩千年來人口普查顯示的資料為：麻州亞裔總人口數為一十四萬六千一百一十三人，佔麻州總人口數(六百萬三千人)的百分之三點八，非裔佔百分之五點四。西班牙裔佔百分之六點七。而美國主流社會的白種人數目在一九九零年佔麻州總人口數的百分之八十九點九，而在公元兩千年佔百分之八十四點五。然而在亞裔人口數躍升之際，卻一直沒有能代表亞裔人口心聲的州代表、眾議員、國會議員或跨州的官員為亞裔。在麻州僅有三、四位市議員為亞裔人士。

李超榮表示亞裔人口缺乏從政的信心和熱誠。他們總覺得從政是不重要的，而且會犧牲個人的事業、家庭、隱私。李覺得亞裔人士有必要突破這樣的心防，鼓起勇氣參與政治，讓亞裔人口的心聲被重視。李亦舉出華埠計劃，就是華埠居民對平價屋需求的心聲被反應的一個成功例子。然而目前成功的例子只到社區階級，而沒有跨出郡、州階級。李認為亞裔人士仍有一段空間需要努力。他並風趣地說，他有一個夢想就是有一天能看一位亞裔人士當選美國總統，用亞州國家的語言如廣東話跟美國民眾說「你好」。



Asian American Journalists Association

Michael Liu認為公元兩千年的普查結果仍低估了亞裔人口在麻州的數量，因為是仍有些亞裔人口對普查結果的用途不信任沒有參與人口統計，一些太平洋島民裔沒有被歸類為亞裔人口類，一些亞裔後代不認為他們是亞裔人士。Liu期待亞裔能突破不點政治的傳統。他看到華裔有一群年輕人正慢慢投入公共事務，在華人前進會、社區鄰里中心擔任輔導員，這個情況是令人激賞的。

Amy Mah Sangolo為麻州唯一一位亞裔女性議員，她曾遇到一些亞裔人士期望她應保持亞裔女性溫文靜雅的角色。她卻認為應該要主動積極。她分享她曾在競選期間挨家挨戶到社區拜訪民眾，卻遭到冷若的神情。要亞裔民眾對公共事務有參與感仍需一段時間及耐心。

東埔裔的Dan Lam拿出一項美國人對亞裔人士的看法的研究報告。資料顯示美國白人有很大的比例認為亞裔人士對美國不效忠而更效忠中國政府，他們不能接受有一位亞裔的美國總統，他們卻的亞裔人士有不當的企圖心，不會與亞裔人士通婚等種種負面的看法。Dan Lam鼓勵亞裔人士能從自己本身作起，改變自己的行為態度，進而改變美國人對亞裔不正確的偏見。

次討論會再一次提醒我們需要更多的亞裔人士參與政治，讓亞裔政治組織逐漸壯大，讓亞裔人士的心聲被聽到。

Leverett Wing, Michael Liu, Amy Mah Sangolo, Dan Lam四位亞裔政治人物，與坐談會。(由左至右)

國會同意延長2451條款四個月 新限制缺失待解決

國會在五月二十日星期一投票表決，以336對43通過H.R. 1885法案。這個法案同意延長2451條款四個月，並加入一個新限制，要求申請受益人證明親屬關係或僱用關係在2001年4月30日或之前就成立，並且申請受益人在去年12月21日2451條款重新生效時人在美國。

由於2451條款允許沒有在入境美國時接受海關檢查的非法入境者，及合法入境美國但是入境之後逾期居留的人士，可以以親屬或勞工移民的方式，在向移民局繳付\$1000元的罰款後，即可在美國申請調整身份並取得綠卡。它的恢復不僅對在美國的逾期居留者是很大的福音，也對合法居留人士有相當的助益和保障。因為在88年以後，非法入境或居留的人士，不能在美國交罰款調整身份，只能離美進行簽證程序。但是法律又禁止在美國非法居留一年以上的人士在離開美國之後10年不能回美。這樣讓很多在美國的非法居民陷入進退兩難的境界。

在這次表決的H.R. 1885法案，共和黨國會領導人拒絕修正延長的期限及刪除H.R. 1885新增的條件限制，所以只延長了四個月的期限，並要求申請受益人證明親屬關係或僱用關係在2001年4月30日或之前就成立。

然而，它仍有許多不足之處期待解決。一為新增限制條件，即要求申請受益人證明親屬關係或僱用關係在2001年4月30日或之前就成立，並且申請受益人在去年12月21日2451條款重新生效時人在美國。因此移民局比需再相應訂一條新的申請規定，這又需三個月時間。

全美律師協會認為這將有四個月的窗口，且因新的限制將引起惶恐和混亂，讓一些無恥狡詐的移民顧問有機可趁。四個月窗口給人們帶來不必要的延長和痛苦。另外2451條款受益人並沒有得到特殊的照顧，當移民局在工作場所進行突檢或進行犯罪調查，發現他們的非法身份，他們仍得被驅逐出境。在等待綠卡時間，一旦非法身份被確立就不能工作。有些人例如依兄弟姊妹移民的人，得等十年以上才能拿到綠卡。這十數年他們不能工作，如何在美國生存？

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福地留給有緣人

98年的夏天，風和日麗，由主人帶筆者到Gethsemane Cemetery墳場勘察陰宅風水。筆者在墳場之西北方乾宮觀察，見前方有一條又遠又長之順弓馬路環抱，以天心正運推算，現時是下元七運，在這七運期間一直旺至2003年到2004年開始，是值八運，亦能旺到2016年。如果你將先人葬在此區域之旺地，將來的子孫越發越發，往來顯赫，到處去巡視自己所經營的生意。筆者建議在該區域的白虎方建一個聚寶爐，用來燒金銀衣紙給先人。這樣合乎我們中國人之傳統風俗，以表孝道。

招証恩居士
戊寅年夏

請來參觀



從牛頓市(Newton Center)向南走，穿過九號公路，接上Parker街再走0.5哩，接上Dedham街，左轉再直走1.6哩，入口處在右手邊。

從波城來請走九號公路往有魯克蘭，從布魯克蘭(Brookline)走一號公路往南接VFW，看到Baker街右轉再直走約1,200尺，入口處在左邊。(如看到Home Depot就過了)

從128/95北邊來請接上九號公路繼續往東走約兩哩，會看到Parker街，上坡右轉，在Parker街上走0.6哩接上Dedham街左轉再直走兩哩(在右手邊)。從128/95南邊來，走109東，往東走兩哩後，接一號公路上VFW Parkway左轉第二個紅綠燈Baker街左轉，再直走1,200尺(在左邊)。

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作者：曾雪清 張孟筠譯

註：本期內容為上期封面故事的續集，讀者如有需要請參考五月十八日出版之舢舨。

一九九零年的人口普查

一九九零年的人口普查和一九八零年的人口普查結果差異在於九零年增加麻州灣、寮國裔、泰裔人口的比例，這些在一九八零年的人口普查是附屬於其他類。這是對以上範圍的美國及麻州移民人口增加的反應，尤其是一九八零年代以難民身份開始移民至美國的柬埔寨裔移民。麻州內的亞裔人口由一九八零年占全州人口數的百分之零點九二上升至一九九零年的百分之二點四，增長的速度為百分之六十六。波士頓的亞裔人口由一九八零年占全市人口數的百分之二點九上升至一九九零年的百分之五點三一，人數為三萬四千五百七十一人，是佔全麻州亞裔人口數的百分之二十一。四。布爾克林的亞裔人口由百分之五上升至百分之八點二五，劍橋的亞裔人口數由百分之三點六四上升至百分之八點五，牛頓由百分之二點五上升至百分之四點七。羅威爾更是經歷驚人的成長由原本的百分之零點五十一張至百分之十一點二，這是大量的柬埔寨裔移民的結果。

摩頓和昆西的地鐵服務設施的引入對這兩個地區亞裔人口增加有深刻的影響。昆西市地鐵站在一九七零年通車稍早於摩頓的橡樹林站。昆西市的亞裔人口佔當地總人口數由一九七零年的百分之零點二四增加到一九八零年的百分之零點九一及一九九零年的百分之六點五。摩頓的亞裔人口佔當地總人口數由一九七零年的百分之零點三三增加到一九八零年的百分之零點五五及一九九零年的百分之五。尤其是八零年至九零年增加了十倍。這兩個地方亞裔人口隨地鐵的通過而增加的趨勢較其他市鎮而明顯。當然，亞裔人口的增加也是因移民法規有逐漸鬆綁的趨勢。波

士頓的華埠是華人社區的心臟地帶，能維持如此的成長率速度，而且因為有限的空間需要地鐵設施。華埠四周因有麻州公路、戲院區、一些機關的擴張（塔夫大學、紐英倫醫院及愛默生學院）及中心幹道的再建都侵奪了華埠的部分土地，及減低了華埠的可居住空間。這逼迫華埠以及其他的亞裔人口必需另求其他可居住的地方。最近又面臨到盈利企業如旅館、辦公室、豪華獨立公寓、多功能電影院在華埠興起爭奪土地的情況。

問題在於那裏及為什麼？尤其對華裔而言，他們不能居住在華埠，他們就要居住在能方便到達華埠的地方。因為那些一來就定居於華埠的人，他們已熟悉華埠的社會服務設施、雜貨店、慈善單位、醫療中心、休閒娛樂設施、語言學校及餐廳。當地鐵服務設施擴張到昆西及摩頓市，這兩個地區因有地鐵方便到達華埠而成為華裔及亞裔人口選擇居住的地方。但是對於其他有地鐵到達的地區卻有可居住區面積減低的情況。一開始就租屋在華埠的人後來有能力、也有機會自己買房子或者是一些剛移民來此的人無法定居在華埠但需有方便的管道到達所屬他們的文化、社會、經濟及政治中心——華埠。摩頓市的橋線將當地的居民直接聯結到華埠地鐵站。

雖然地鐵設施是亞裔遷居的重要因素如以上所舉的摩頓及昆西兩個地區，六個地鐵站能到達得市鎮亞裔人口佔全麻州亞裔人口的百分之三十八的四六，相對於一九八零年佔百分之四十八點七九的數據是降低了。然而以實際數據，這六個市鎮的亞裔人口數由一九八零年的兩萬五千六百七十人增加到一九九零年的五萬五千一百五十三人。這個減少現象可能是由於低估了市區的新移民數量、有較多的人擁有轎車而能居住在郊區、為自己較喜愛的工作項目而遷居，或者是因為有較佳的通勤火車服務設施及其他族群的移民人口增加。

就州而論，華裔仍代表大多數的亞裔人口，佔亞裔人口的百分之三十七點五。接下來是印度裔佔百分之十三點七五。華裔在地鐵所經的市鎮中仍佔當地亞裔人口的首位。華裔佔波士頓、布爾克林、劍橋、牛頓、摩頓、昆西六個市鎮的百分之五十五點八。這顯示麻州大部分的華裔仍繼續住在這六個市鎮，佔全麻州的百分之五十六。

波士頓重建局在一九九五年出版一本名為《波士頓鄰里的狀況》(Facts About Boston's Neighborhoods)將民族類別的組合及波士頓十六個鄰里及其底下的六十九個鄰里統計區域(Neighborhood Statistical Area, NAs)的有用資料記錄下來。根據此記錄而言，大部分亞裔人口居於波士頓，佔該鄰里人口的百分之十九點六二，佔波士頓所有亞裔人口的百分之三十三點九八。其中大部分約百分之七十的人口居於華埠/南灣/灣村(Chinatown/South Cove/ Bay Village)。

以人數而言，多數的亞裔人口居於奧斯頓/布萊頓(Auston/Brighton)的有七千六百零四人佔當地人口總數七萬零二百八十四人的百分之十點八一，是全市亞裔人口的百分之二十四點九七。南端就百分比及數量而言，也有多數的亞裔居民，佔當地總人口的百分之十二點三一（該鄰里總人口數為二萬八千七百五十九人，其中的亞裔人口為三千五百四十人）為全市亞裔人口的百分之十一點六一。此鄰里，多數的亞裔人口居於南端一勁蒙特(South End/ Shawmut)，為南端一勁蒙特的百分之二十五點五九。以上三個鄰里（即華埠/南灣/灣村、奧斯頓/布萊頓、南端一勁蒙特）依舊為亞裔人口寄居的前三位的地，佔全市亞裔人口的百分之五十七點七七，這個當中有百分之六十六點六六為華裔，佔全市華裔人口數的百分之六十七點八六。

這段期間，其他地鐵經過的鄰里也經歷了亞裔人口增加而呼應全市及全州亞裔人口增加的趨勢。除了上述三個鄰里外，芬衛一根摩(Fenway-

Kenmore)的亞裔人口持續增加。是第四位亞裔聚集的目的地。

亞裔依比例在該鄰里特定部分呈有意義的呈現，如北都徹斯特的哥倫比亞頂點/沙芬山，亞裔加平地的頂區/山背/岱二大道/RTA區統計區及牙買加平地的羅斯林岱爾計劃區的森林山/樹林界鄰里統計區。

龍都的人口佔全市總人口數由原來的百分之零點二一上升至百分之五點五。這反應亞裔開車人口數量的增加及能力及機會買房子的人數增加。勒星頓及林肯的亞裔人口數分別佔當地的百分之六點四及百分之三點五。

因應亞裔社區的成長

我們已看到有亞裔背景的組織機關滲入華埠以滿足市鎮區域不斷上升的亞裔人口需求。華埠在歷史上一直是亞裔人口移居的重鎮。但當這些人將重心移到其他的市鎮時，我們也可以看到這些亞裔移居的市鎮也有以服務亞裔為宗旨的組織機構興起。舉例來說，原只位於華埠的南灣社區服務中心現在已增加醫務設施在都爾徹斯特及北昆士以服務當地的越南裔及華裔人口。他們現在亦在探勘其他地鐵到達而為亞裔人口聚集的社區如奧斯頓/布萊頓、布爾克林、摩頓及羅威爾。

曾經只在華埠有的中文學校，現在在昆士和牛頓也可以看到他們坐落於此以服務郊區的華裔。摩頓及波士頓華人社區成員在昆士以外的地區運行雙語有線電視及中文廣播電台。像其他的服務機構及宗教組織也有同樣的情形。羅威爾也為了因應激增的柬埔寨裔人口在當地也紛紛有各式各樣的社區單位成立，如羅威爾柬埔寨裔社團、大羅威爾柬埔寨裔互助會。

醫療、政治、職業教育、經濟發展、宗教及其他服務機構都陸續因應麻州亞裔人口的增加在各地設分部。這種為因應亞裔人口的增加而來的需求所對應的相關單位擴張的舉動將持續下去。

一九九零年後期、兩千年及其以後

亞美資源工作坊(Asian American Resource Workshop)是一個地方藝術、教育組織出版了最新一期的亞裔目錄，它將麻州的亞裔社區標示出來。根據亞美資源工作坊的標示，摩頓和昆西是亞裔（尤其是華裔）越來越喜愛移居的地方，尤其是那些大眾運輸系統可以經過的地區，如北昆士、瑪拉斯頓、橡樹林及摩頓中心。根據一九九八年昆西的人口資料，昆西的亞裔人口有一萬六千人，也就是當地六個人之中就有一個亞裔。這個數據表示，昆西的亞裔數量較一九九零年而言增加了三倍。根據摩頓社區外圍協調員Chris DiPietro表示，該城鎮的亞裔人口佔當地的百分之二點二到十五，是一九九零年人口數據的兩倍。

依據人口普查專屬網上的資料，只有一九九九年。根據一九九零年的估計，麻州亞裔的人口增加到佔全州人口的百分之三點八，其人口數為二十三萬四千六百五十六人。而全州的總人口數為六百一十七萬五千一百六十九人。白人佔總人口數的比例由一九九零年的百分之九十一點九降至一九九零年的百分之八十四點四。這份資料只有顯示到「郡」階層沒有屬於市鎮方面的統計資料，好與九零年的相當階層作比較。

亞裔佔波士頓總人口數的百分之七點六佔多薩克斯總人口數的百分之五點九而佔那佛克的百分之四點八這三個郡包含了我們所研究的十個市鎮沙佛克(Suffolk)，包括了波士頓米多薩

克斯(Middlesex)包含劍橋、勒星頓、林肯、羅威爾、摩頓及牛頓。那佛克(Norfolk)包含了布爾克林(Brookline)、昆西(Quincy)及龍都(Randolph)根據資料統計，這三個郡的亞裔人口佔全麻州亞裔人口的百分之六十九點八二。這表示大多數的亞裔人口仍聚集在地鐵所經區域。這也證明儘管因私用車的普及而增長了郊區人口。大眾運輸系統對亞裔的聚集仍是一個重要因素。

根據過去數十年的統計，亞裔在全國算是人數增加最快的族裔，它預計公元兩千年他們將佔全州的百分之四元兩千零五年他們將佔全州的百分之七點七。持續觀察他們的聚集和地鐵的便利性之間的關係將是個有趣的現象。隨著亞裔人口的增加，他們也會繼續往郊區的市鎮及地鐵未達的地區遷移、散布。然而大眾運輸係統到達的市鎮對那些有語言及文化障礙的新移民而言仍是最佳的居住目的地。

舢 舨

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1. Live up to (someone's) expectations - When something is not as good as you hoped it would be
並不如想象中那麼好

Before I came to U.S., some of my friends told me that in the U.S. it is easy to be successful, but America did not live up to my expectations.

來美以前，有些朋友告訴我在美國要成功並不困難，但我發覺並不如如此。(ABE Graduate- Begir Kokoshi)

2. Make a killing - To make a lot money quickly
發大財，賺快錢

I know money is important, but I don't like to make a killing in my life.

我知道金錢是重要，但我也不能發大財，賺快錢。(ABE Level 3-Parashqevi Ziu)

華美福利會的移民就業服務

許多新移民在踏入美國這塊領土之前，總對美國抱有許多美化的幻想。希望成為這個世界經濟強國的一份子，也有許多人不惜金錢遠離家園，跟隨這所謂的蛇頭，冒著生命危險偷渡到美國，成為美國的難民。不管他們的背景是如

何，他們進入美國的管道為何？他們都有一個共同的生活。然而，踏上美國這塊土地之後，對與自己語言文化完全不同的陌生環境，才知這談何容易，要馬上有一個能養活自己的工作更是難上加難。華美福利會成立於一九七六年，其基本宗旨是協助亞裔移民適應美國的生活，達到經濟上的自立。基於這項宗旨，亞裔移民的就業服務就顯得相當重要。記者特地採訪華美福利會執行主任李秋明先生及教育中心的

Kathy Hogan 分享華美福利會的移民就業服務具體詳細內容。



華美福利會執行主任李秋明先生（左二）與教育中心主任李秋明先生（左一）在「DoubleTree Hotel, Millennium Project, Beacon Construction」舉辦的工作機會展上，向新移民提供就業資訊。

長、沒有休假或自己的私人生活。許多人踏入這種行業很難有機會轉換其他更好職業，因沒有機會及動機充實自己。華美福利會設有基本成人英語課程，就是讓這些從事餐館業的學生藉著進修英文有機會改善工作環境。

招聘職位的資格，他們都會在近日接受後續面試，以確任他們與否。另外在為DoubleTree工作機會展時也有七百位人參加，有些英語能力不足的亞裔也能得到華美福利會專人的翻譯幫助，所以華美福利會也成為亞裔尋求工作者與招聘僱主之間的橋樑。記者好奇地問：「工作機會展所提供的工作機會是否多是符合新移民語言要求不高的工作？」，李秋明主任表示這不盡然。近年來華埠附近增加許多商家企業，這些商家企業希望與華埠社區的居民或亞裔人士建立良好的社區鄰里關係，而招聘亞裔員工。去年舉行的建設（Beacon Construction）的一號林肯街計劃（One Beacon Street Project），也利用華美福利會的場地和服務人員招工，他們樂意聘用勤奮的亞裔人工。

辦公室文員班的指導老師Kathy Hogan表示辦公室文員班是一個結合職業英語辦公室電腦技巧課程及實習的綜合課程。前面的職業英語辦公室電腦技巧課程有十八週，後面的實習有五週。Kathy Hogan會根據學生的意願及能力分配到與華美福利會簽約的公司行號，給予這些學生為期五週的實習機會。在實習機會結束後也幫助他們利用華美福利會的資源如工作機會展、各種媒體如報章、電腦網路尋求工作機會。

若你對以上服務有興趣請洽（六一七）四二六九四九一。

為年已有

就近二

會展。

小小的

多大大

舉辦許

十年已

去二三

任說過

秋明主

JobFai

機會展

辦工作

期地舉

也不定

福利會

華美

Hotel

Marriot

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基於歷史的結構，亞裔的創造及電影節不斷前進的成功項目是亞裔文化中心對「社區參與」的長久傳統的持續。最初在一九七七年具體成爲一個組織，亞裔文化中心開始是由一群樂於組織一個機構去提供亞太社區資源、強化亞太社區功能的行動激進者所開始。工作坊的特點在於其有能力適應及回應社區不斷改變及日益增加的需求。

Liu 增陞的重點是亞太裔美國人資源亞裔文化中心總是將視線轉到社區的需求，它是我們的瑞士刀，使我們無法單獨完成的各項希望能實現出來」。

根據Booth 增陞「亞裔文化中心的全面性可細分爲以下四點：

1. 教育及正確認知的建立
2. 建立亞太裔及亞太社區的個別體
3. 監督及資訊收集
4. 組織社區

亞裔文化中心一開始匯編教育資源也建立自己的教育資源，如一九八二年的雙語計劃，此爲了紀念一九八二年的華人排斥法案一百週年紀念。之後，工作坊成立讓高中生及大學生使用的亞太裔讀書會。最近亞裔文化中心也資助了一連串的聚餐活動，在這些聚餐中有關亞太裔所面臨的事項會被討論，如亞太裔年輕人的行動主義、被領養的亞太裔及多種族家庭。

舉辦爲社區建立及亞太裔特性的活動，如詩詞會議、文化表演，甚至還未在美國流行時就舉辦亞太裔傳統週及中國新年慶祝活動。古亞裔文化中心也藉著活動月曆及雙月刊來作社區聯結的工作。工作坊亦將設一個網站以提供地方亞太裔藝術家的目錄。

以一個媒體及教育資料的寶庫自居，亞裔文化中心的第三個功能爲「資訊中心」。八十年代，工作坊發行一個波士頓的民權及反亞裔暴力的研究，爲能生活在和平環境中對凡亞裔暴力行爲的反應。

在九十年代初期，基於成立亞太裔議程聯盟，亞裔文化中心成立一個參與亞太裔政治提升的活動的組織。近期，這個組織參與了保衛華埠土地的活動、衛斯理學生抗議行動，甚至全國性的活動參與如李文和案及九十年代的反移民法。在Michael Liu的引導下，亞裔文化中心在華埠努力於C計劃的維持，成一葵O護華埠運動的組織(Campaign to Protect Chinatown, CPC)。透過實習

工作制度及領導訓練計劃，亞裔文化中心已能夠派遣年輕的領導者參與社區活動及培養社區的領導人才如Anne Marie Booth。

Helen Liu對亞裔文化中心的社區參與的描述是對工作坊過去的光輝一個健全的見證。而且，它已看見內部結構及資源的復甦，亞裔文化中心將繼續於強化自己、聚集義工及準備新的計劃。逆境中的生存提供亞裔文化中心一只強心劑及進步的思想。挑戰是爲了持續它的生命。

Booth 增陞「接下來的階段，亞裔文化中心將致力於機構的事務如策略的計劃、辦公室的遷移、改善公共建設及容量。」有領網地，有些計劃如繼續聚餐討論會、藝術及文化活動。將來可

能發展的活動包括爲學生舉辦也爲學生主持的反亞裔暴力課程，且發展一個網站名爲「媒體觀看 (Media Watch)」去監督及提倡亞太裔在媒體中的正確形象。

爲了幫助這些新的計劃及復興舊的計劃如安全網絡，Misumi希望看到義工隊的成長及看到更多領導人才被培育。他指出新的董事委員是未來成功的主要關鍵。

「我們用了一個比喻叫做「火把的傳承，到領導者的新一代，新的董事會成員有好的亞裔文化中心激進的傳承及有動力及熱誠去接受亞裔社區今日所面對的挑戰。」Misumi作以上的表示在未來我們可以看到兩個發展。

亞裔文化中心募款餐會舢舨雙週報獨受表揚

亞裔文化中心款餐會於五月十八日下午六點假潮州餐廳舉行，今年的主題是「建立聯接一媒體中的亞裔美國人」。在爲支援亞裔文化中心各項出版刊物和活動計劃而募款的同时，餐會主辦單位也意識到提高對亞裔的正確認知及組合不同社區以壯大亞太裔美國人聲音的全國性及地區性的團體及個人的重要。

亞太聯盟董事表示：「現在亞太裔社區必須要給團結以爭取在美國社會的平等權利。比較最近的人口普查資料，亞太裔人口正快速地增加，但在政治和經濟的影響力卻沒有相對的增加。因最近美亞衝突而醞釀反亞太裔情緒，我們必須組織我們的社區及教育大眾一爲著我們的安全、生活品質及後代子孫的福祉而努力。」

今年餐會的主要講員爲Rodney Jay C. Salinas是一位運用電腦新科技將亞太裔美國人的政治新聞及相關資訊放到網路上(網址爲PoliticalCircus.Com)這個網站也迅速地成爲報導影響亞美社區的政治新聞及相關資訊的主要電腦網上資源，讓民眾更容易獲取這方面的消息。Rodney Jay C. Salinas在會場分享了他以一位亞裔在美國的政治圈奮鬥路程，他曾經在西維吉尼亞州爲Jon Amore競選國會議員的財務執行總裁，那時爲競選發言人及募款者的經驗讓他累積了豐富的公共事務提倡經驗及有效資源，後又擔任是國會亞太研究執行總裁時，投

第一個是亞裔文化中心藉著新的和復興的計劃重新自我主張。它已歷經幾個步驟在Crestian上即電影節及聚餐討論會。新董事會成員的激進者情懷刺激了亞裔文化中心計劃的領域。第二個是它也得到了泛亞的方法的利益及其能力去建立聯盟。

「亞裔文化中心的所需的工作是先發制人及有反應的。一方面，我們需要我們需要作提升認知及強化、聯結亞裔社區」。另一方面我們必需在當反亞或反移民情緒高升時有警覺性」Booth表示。「我們必需在亞太社區的各部份工作及在我們的社區遭到危機時團結社區人們的力量。在有廣人的泛亞焦點及各種不同方案的提出，我們在較廣社區的角色是提供資訊及資源組織。」

身於帶領美國主流社會對亞裔人口的政治和公共問題的正確視。

餐會上也表揚

波士頓地區亞裔社區教育及資訊的舢舨雙週報。亞太裔記者協會(Aisan American Association)成員暨波士頓環球報記者Dolories Kong在現場介紹舢舨雙週報(即本報)的淵源，舢舨雙週報附屬於華美福利協會，已有三十年的歷史，它是新英格蘭地區唯一一份中英文雙語報紙，以提供亞裔社區進入美國主流社會的相關新聞及教育資訊爲宗旨，例如移民法規、美國民權、住屋、社區活動、托兒幼教、對低收入及難民的輔助資訊等。舢舨雙週報的中英文主編薛禮克及張孟筠。薛禮克表示未準備致詞，但真的開心在舢舨爲亞裔服務。而新任的中文主編張孟筠表示願繼續努力將最好的呈現給大家。爲被邀請上臺發表感謝詞Kong也提醒人家繼續對舢舨雙週報的支持，繼續閱讀這份免費卻對亞裔社區助益頗人的報紙，也可以成爲舢舨雙週報的固定訂戶。

餐會也邀請了利用作詞及歌唱將亞裔社區及美國主流社會聯結的音樂創作歌星Kevin So爲大家作現場娛樂表演。Kevin So是土生土長的波士頓亞裔人，從小學習古典音樂，再到南加州大學深讀爵士音樂，他獨特、搖滾的風格爲現場帶來愉快的氣氛。而後非裔美國人也是美國人權活動的激進人士Mc King到講台上提醒人家對致力於媒體藝術的Jim Yee表達懷念追思之意，亞裔資源工作坊募款

「人口統計因亞太裔人口的快速成長而改變，這樣的加強了亞裔各階層在政府各機構的更多政治代表的需要。我們也必需認知到這樣的自然生長及隨之而來的亞太裔社區結構的改變」Misumi表示。亞裔文化中心必需在計劃的籌劃中反應這樣得人口結構改變。反亞情緒因布希政府對偵察機在南海與中國軍機相撞的處理方式及稍早在科林頓政府是李文和案而持續惡化。賣座好的電影如珍珠港可能不能改變這種情況。因著我們最新的董事，我們將發展新的計劃好更加提昇生亞裔生活。

餐會也將支持對Jim Yee的追思紀念活動，Jim Yee有生之年致力於提升亞太裔在主流媒體所受的重視、改變亞太裔在主流媒體不正確的形象，也改變我們對世界的視野，Jim Yee在生前爲舊金山獨立電視服務協會(Independent Television Service, IIVS)的執行總裁，在這之前的一九八一年至一九九四年，Jim Yee擔任國家亞裔美人電訊協會(the National Asian American Telecommunications Association, NATA)的執行主任，他努力通過公共電視、全國性的播放頻道、創立舊金山亞裔電影節來提升主流社會對亞裔媒體的重視。Jim Yee在移居加州之前居住於麻州劍橋市，曾任麻省理工學院都市研究計劃研究員一職及昆士學校社區議員(即今日波士頓華埠鄰區中心前身)當時也開始他的媒體生涯，在WGBH頻道上協助製作Rebop節目，Rebop節目是一個多種文化背景的青年連續節目，著重青少年事件和語言。現在有兩個幫助Jim Yee遺孤及其家庭的Jim Yee紀念基金捐款專戶，一爲JAMES T. YEE FAMILY FUND 收款專戶爲The James T. Yee Family Fund, c/o NATA, 346 Ninth Street, San Francisco, CA, 94103 | 二爲JAMES T. YEE MENTORSHIP PROGRAM 收款專戶爲James T. Yee Mentorship Program, 請大家多加利用。

餐會在尾聲階段是緊張刺激的抽獎活動，兩位主持人連續隨意抽出桌號及坐號，符合的人到前台領取禮物，禮物包括Kevin So的音樂磁帶及紀念帽，幾乎每一桌都有一位幸運得主，當任何一位幸運得主出現時，都會伴隨同桌友伴的歡呼，現場無論得獎或沒得獎的人都盡興而歸。

華埠社區議會月會會議記錄

華埠\南灣社區議會在五月二十一日舉行，會中報告日前治安委員會所作的決議。C地段聽證會及其最新訊息新，設紐英倫醫療中心停車場、華埠饗宴等多項事件。

主席陳灼鑒就治安委員會結果作報告，治安委員會爲華埠流鶯問題提出討論，許多民衆有被騷擾的經驗，波士頓警方承諾今後增添華埠警力以增強巡邏。

關於C地段多功能大樓，亞美社區發展協會(Asian American Development Authority, AADC)董事長黃英健及其他有關人士到場說明。C地段多功能大樓將有百分之四十六爲平價住宅、於標準的百分之十)，其他爲商業及公共停車場用途，高度爲二十三層樓高。

亞美社區發展協會提出另一個平價公寓的計劃，一十一個住宅單位中有十個爲平價住宅。議員們支持該計劃但因是初步提案，有待進一步探討。

塔美紐英倫醫療中心增設停車場計劃，代表Ruth Iannazzo說明此計劃將設五十個停車位供醫療中心使用，週末價日供超市顧客免費使用。

在會議中劉啓祥提議在華埠與波士頓中城(Midtown)公園廣場(Park Square)設交通尖峰時期免費接駁巴士，以舒緩當地交通便利，華埠觀光客戶及帶動華埠商機。

年度行駛費用爲三十三萬七千五百元，希望由主要企業及商家捐款，及市政府及麻州運輸局補助。由藝術家與高中學生們共同製作的多媒體計劃稱爲「華夏饗宴」，也在會中提出說明爲呈現華埠多樣面貌。

封面故事

亞裔文化中心的傳承與展望

解答這個問題有許多答案：在九零年代末期有太多答案、太少基金、太少自願者及許多的人事流動而需要面對董事、重要的亞裔文化中心議程。根據董事委員的 Helen Liu「亞裔文化中心議程對亞裔美國人社區是重要的。」亞裔文化中心是一個集合所有的意識形態，試著去聯結亞裔社區，如文獻資料、溝通傳播及提供亞裔美國人經驗、歷史、事件的資訊及教育資源。他也藉由藝術及文化節目傳達了亞裔美國人的經驗。更重要的是藉由聯結建築、社區組織及栽培亞裔美國人的領導，亞裔文化中心基於合作意識來幫助亞裔美國人社區的茁壯。然而，所有的機構有經費問題及內部磨擦的弱點。根據亞裔文化中心第一任主席 Peter Kiang「亞裔文化中心老是有說服組織的義務及需要上的困難，而這個困難老是在持續著。經理過自己宣言的危機的日前工作坊的董事主席 Don Misumi 表示這個長達二十一年之久的機構正在作精神上的追尋。」

Don Misumi 說：「在我開始到任的時候，這個機構正在一場危機當中，許多董事委員因機構在機構的發展上沒有長進而感挫折、辭職，董事會及執行總裁之間有紛爭、經費來源逐漸萎縮，有些人甚至質疑我們是否還是一個機構。」

然而，一位堅忍的執行總裁 Anne Marie Booth，她在一九九八年上任，帶領一群年輕的、有活力的董事成員。亞裔文化中心似乎要結束他的內部風暴，但運作資金仍是一個議題。「我感到驕傲的是亞裔文化中心經歷了一些關於生存能否及亞裔文化中心激進者的新收獲，能否達到工作坊的任務的一段長時間的反省檢討而仍能安全渡過」Misumi 表示。

曾任董事會成員的 Duke Rhoden 將成為新任董事長，Christine Chang, Susan Chinsen, Bong-seok Choi, Len hong Eun-Joung Lee 及 Phitsamay Sychikhong 已帶來一片新視野及一個復興的工作激進者的士氣。Misumi 將致力於雙月刊。亞裔文化中心將遷居到哈利街三十三號，原址的改變與亞裔文化中心中心的結構與歷史並行。「我的目標是致力將焦點放在加強組織的公共基礎建設及亞裔文化中心的任務、規劃及核心，與提高亞裔文化中心在亞太裔社區及更廣範圍的一個激進組織的形象。我們已組成一個核心領導中心來計劃及實行一個策略以平衡組織的需要及規劃目標。」

儘管亞裔文化中心經過內部重組，他有能力在今天資助兩國重要文化活動：一個是將在六月二日舉行而為期四個月的泛亞藝術節；一為已在四月五日至十四日舉行的亞美電視電影節。這些活動將亞太藝術帶

到社區更高的層面。基於辨識亞太社區的需要、亞太社區的流行，亞裔文化中心曾經一度在泛美藝術節活動上帶給社區一些意義重大的節目。根據藝術節視覺藝術家兼藝術節籌劃成員 Send 表示，一起有許多藝術節慶活動由亞裔文化中心主辦，今年的活動更是歷年來規模最大的。亞裔文化中心與波士頓藝術中心 (the Boston Center of Arts, 簡稱 BCA) 近期一起籌劃舉辦在南端 Boylston Street 上畫展及表演節日。

這四個月的藝術節活動一旦落幕，將總計有五十位藝術家參與此節慶活動。在過去籌劃的這一年中，由藝術家組合成的顧問團有許多是亞裔文化中心的成員，他們在去年十二月的幻燈片展覽中挑選參與此節慶活動的藝術家。

Booth 說：「在討論制定這個努力共同目標時，人們表現一個投身於較廣泛社區活動的熱誠，以便對亞太裔的正確認知、呈現教育性且與社區成員有關聯的工作。」一旦這些藝術家被選出，顧問團會規劃一個至長六個月的活動，每個活動都有一個主題。這個活動不限定任何一個年齡層的藝術家，這些藝術價任職於表演藝術、音樂、詩詞、視覺藝術及戲劇表演等各媒體，都將被編排到藝術節慶活動中。

Sand T 和 Joanna Kao 協助今年最後一場展覽「脫離束縛：千禧年的亞太藝術」(Out of Bounds : Asian American Art of the Millennium)，其展出日期在五月二十九日至六月一日，東埔賽購物展市場的標誌「(Signs of the Market)」將展出 Bill Burke 的攝影作品，過去的不完美：回顧與復興」(Past Imperfect: Retrospection & Renewal) 是展現有關亞太裔過去所遭遇的不公義及其奮鬥的記錄紀念展。下一個展覽項目為「運動與聲音」(Movement & Voice) 是節慶活動的靈魂，包含集合不同媒體藝術家的作品展示。最近在波士頓藝術中心的 Mills 走廊所展覽且是倒數第二個展覽「混血兒的身份」，展現了五位亞裔藝術家的作品，展期至六月三十日。在這個節慶活動之後，亞裔文化中心將考慮將「泛亞活動」(Creasia) 改為每年一度的活動。Booth 表示：「亞裔文化中心最近將結束今年大部分的活動。波士頓美術館協辦波士頓亞太電影展，播放了十二部亞太裔電影。基於亞太裔美國人資源工作坊的努力，波士頓成為國家亞太電訊協會的亞太電影節循環展中的一站。」這個節慶的重點之一為描述「民權與錯誤：Fred Koramatus 的故事」，劇中的 Koramatus 所遭遇的不公義導致聯邦政府的道歉及對日裔美國人的金錢賠償。

The Boston Early Music Festival

邀請來自兩個不同文化的宮廷音樂團體

The Four Nations Ensemble 與長風中樂團
同台演出

Andrew Appel, harpsichord & director ◆ Ryan Brown, violin
Loretta O'Sullivan, cello ◆ Susie Napper, viola da gamba
Charles Brink, flute ◆ Stephen Stubbs, theorbo & Baroque guitar
王國偉，二胡 ◆ 姚安，古箏 ◆ 閔小芬，琵琶 ◆ 高任揚，笛子

波士頓首度將來自凡爾賽 Hall of Mirrors 的宮廷音樂與北京禁城音樂結合於此。波士頓音樂學院的學生將在東埔賽購物展市場上同時演出。波士頓音樂學院的學生將在東埔賽購物展市場上同時演出。波士頓音樂學院的學生將在東埔賽購物展市場上同時演出。



長風中樂團的音樂家們將在波士頓音樂學院的舞台上演出。長風中樂團的音樂家們將在波士頓音樂學院的舞台上演出。長風中樂團的音樂家們將在波士頓音樂學院的舞台上演出。

我們竭誠歡迎他們來波士頓，並期待您全家光臨這場音樂盛會。

演出時間及地點：六月十四日星期四下午5:30於紐英崙音樂學院的 Jordan Hall (在 Huntington Ave. and Gainsboro St. 路口，近 YMCA。搭綠線地鐵在 Symphony 下車，附近亦有停車場)

票價：成人—15 元；兒童六至十八歲免費，但需持票入場。

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